

# The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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**The articles in the Review Department are not excerpts, but condensations of the original articles specially re-written by the editors of THE LITERARY DIGEST. The articles from Foreign Periodicals are prepared by our own Translators.**

## EDITORIAL NOTES.

THE usual number of valuable articles are presented in this issue. Special mention is due to the following:

**The Situation at Washington.**—Professor Goldwin Smith, the writer of this article, spent considerable time in Washington last winter, and attended the inauguration of the new President. Mr. Smith, though an ardent Free-Trader, and sometimes allowing his enthusiasm to overcolor his writings on that topic, is a close observer and an able reasoner, and his views on political and economic matters are always of interest. Besides discussing our national affairs, he sounds several notes of warning to Great Britain regarding her relation with Canada.

**Politics in the Home.**—Under this title, Millicent Garrett Fawcett advocates the extension of the franchise to woman—treats it, indeed, as inevitable. She bases her plea largely on the asserted differences between the sexes. Woman's sphere is the home; and the home needs due representation in politics.

**Advance of the United States During One Hundred Years.**—The writer reviews in detail a century of material progress in the great Republic.

**Local Option.**—The writer, basing his argument on the statistics of arrests for drunkenness, concludes that the much-lauded Gothenburg system has little to recommend it; but he points to the results of "Local Option" in the rural districts of Sweden as eminently satisfactory. He looks for reform, not to regulation, but to restriction of the drink traffic.

**Ethics of the Single Tax** is a logical and forcible assault on Henry George's theory of "natural rights."

**Strikes** (translated from the French).—The writer sets forth that the ordinary strike is an unjustifiable breach of contract, often an injury, and always a menace to public convenience and safety.

**Poetry and Penalties** (translated from the German).—The writer shows the influence of the progress and trend of science upon poetry and upon the theories of criminology; and, incidentally, criticises Dr. Lombroso, whose peculiar views, he says, are now stamped as faulty.

**Moral Responsibility Among Animals** (translated from the Spanish), maintains that the lower animals exhibit love, disinterestedness, and a strong sense of right and wrong; in fact, a well-developed moral sense.

**Future of Presbyterianism in the United States.**—We have here the Rev. Dr. Briggs's history of Presbyterianism in the United States, showing a continuous conflict between the two parties of progress and tradition. With the advance of science and learning he predicts that the struggle will be intensified until the obstructionists be ground to powder.

**Undoing the Work of the Reformation.**—In this paper Archdeacon Farrar takes up the cudgels against the Ritualists, and wields them with truly religious fervor. He prognosticates that, if Ritualism spread, it will result in Disestablishment and a NEW REFORMATION.

**The Religious Bigotry of Women** (translated from the German).—The writer holds that on account of her impressionable, sentimental nature, woman is prone to develop a spirit of bigotry and fanaticism.

## Reviews of the World.

### POLITICAL.

#### THE SITUATION AT WASHINGTON.

PROFESSOR GOLDWIN SMITH.

Condensed for THE LITERARY DIGEST from a Paper in  
*Nineteenth Century, London, July.*

MR. CLEVELAND is the most powerful President since Lincoln, who, though no man could be less prone to the assumption of power, was, by force of circumstances, towards the close of his Presidency, a dictator. What Mr. Cleveland would do was almost the only question when I was in Washington in February and March, and that secret was locked in his own breast. There seems to be a personal interest about him such as there has not been about any of his predecessors since Lincoln. The Nation wants reform. It desires to be led back into the right path, and believing Mr. Cleveland to be strong and patriotic, it is disposed to give him a free hand. Very remarkable was the uprising of the silent vote, that index of the reserved force, in his favor at the election. It baffled the calculations of the politicians, none of whom, I think, expected anything like such a majority for Mr. Cleveland. That Mr. Cleveland felt his position to be more national than that of the ordinary nominee of a party he showed at once by appointing to the chief office, that of Secretary of State, Mr. Gresham, whose singular fitness all acknowledged, but whom thoroughgoing Democrats accepted with difficulty as a recent, and, they seem to think, not unqualified, convert to the party.

The Nation wants reform of the tariff, retrenchment of expenditure, and restoration of the currency. The tariff was the principal issue at the election, and the result, if I mistake not, is a death-blow to the system of protection on this continent; for the effect has extended to opinion in Canada, and the Tory and Protectionist Minister of Finance has been on a tour, the practical object of which was to see how far he could meet the general cry for the reduction of duties without losing the vote of the Manufacturers' Association. Not any great change is to be immediately expected, but the principle of tariff for revenue has definitely prevailed.

Nobody doubts that the protective system was upheld at elections by the purse as well as by the influence of the group of interests whose gains it swelled. There may be two or three black sheep in Congress who would take money. Of sacrifice of the general good to the pressure of sectional interests there are, no doubt, many instances, as there are in one way or another wherever the party system prevails. But of personal corruption, while there is a deplorable amount in some of the State Legislatures and in some of the municipalities, I feel pretty sure that there is very little in Washington. The Government departments are allowed, even by the most censorious, to be pure.

As Mr. Cleveland cannot repeal, the Pension Arrears Act (for which both parties are alike responsible), his power of retrenchment is small, and the country, as it was told the other day, must look for relief to the scythe of death, which is well known in the case of pensions to lose its edge.

The immediate evil with which the President must grapple is that created by the Silver Law. The credit of the United

States is now so strong that means may almost certainly be found by the issues of bonds or other expedients of tiding the Government over any financial difficulty. The matter, however, is most serious. It has compelled the President to call an extra session of Congress, which is supposed to be very dangerous to an Administration, and he will have to exert all his influence to get the Sherman Act repealed and avert a crash. He will probably find that his only course is to call in his token-money and redeem his silver certificates in gold, just as the redemption of the greenbacks in gold was the only mode of restoring the currency after the war. The coercion of Congress by a combination so limited as that of the "Silver" men is an ominous proof of the influence which hungry interests, playing on the balance of parties, may exert. The same influence is exerted by bodies of enthusiasts, such as the Prohibitionists, exclusively bent on the attainment of their special object, and regardless of the general policy of the country. This is a growing distemper of elective institutions.

One of the last acts of the outgoing President was to agree to a treaty of annexation with the Hawaiian Commissioners. For this Mr. Harrison was accused of party manœuvring. But whatever his alleged defects as a political leader, he is thoroughly patriotic as well as upright, and he was here moving on his natural line. The Republican Party, since the final exhaustion of the war sentiment and the overthrow of protection, has no life left in it except as the party of national aspiration. Nor would such a line be unhelpful, if the Nation should ever be inclined to return to objects beyond party strife and conducive to national greatness. But the balance of public opinion, after wavering for a time, seemed at last to turn against the annexation of Hawaii.

The idea that Americans thirst for territorial aggrandizement, and that Canada is "lying beneath the shadow of a rapacious neighbor," is entirely baseless. During twenty-five years of intercourse with Americans of all parties and classes, I have never heard any wish or thought of aggression upon Canada expressed. The general feeling about the Canadian question has been one of singular indifference. But now American statesmen, though they may not desire territorial aggrandizement, are awakening to the danger of allowing a Power hostile to the United States to be created to the north of them under European influences. Allusions to the Monroe Doctrine are beginning to be heard.

As events are now shaping themselves, and American opinion is moving, the question of the relations between Great Britain and Canada will, at no distant time, present itself to you of the mother country in practical form. Before you decide upon maintaining the present system, with its burdens and risks, it would be wise to acquaint yourselves with the decisive, though perhaps unwelcome, facts.

#### POLITICS IN THE HOME.

MILLICENT GARRETT FAWCETT.

Condensed for THE LITERARY DIGEST from a Paper in  
*The Humanitarian, London, July.*

**I**T is more that twenty years since I delivered my first lecture in support of women's suffrage. This is a long time in the life of an individual, but a very brief period in the life of a great movement, and it has brought us good reason for congratulation.

We have a direct increase of our strength in Parliament, and we have further cause for congratulations on side-issues bearing upon the general position of women; their admission to the Municipal and School-Board suffrages; their activity in many invaluable works of social and moral regeneration, and as poor-law guardians; and their success in the higher fields of education. There is also the increased activity of women in political life. Each party now seems to vie with the other in eagerly calling upon women within its ranks to come forward and work for what they believe to be the right side of poli-

tics. But, perhaps, more encouraging than all this is the general feeling that is beginning to prevail that women's suffrage is bound to come. The tendency of public opinion is felt to be set in that direction, and even those who oppose us seem to know that they are fighting a lost battle. I think there is no doubt that the "glacial drift" of English public opinion has moved and is now moving in the direction of the active participation of women in politics. Evidences of it are seen in all parties.

With regard to the differences between men and women, those who advocate woman's enfranchisement have no wish to disregard or make light of them. On the contrary, we base our claim to a large extent on them. If men and women were alike, the representation of men would represent us; but not being alike, that wherein we differ is unrepresented under the present system. The motherhood of women, either actual or potential, must not be lost sight of. To women as mothers is given the charge of the home and the care of children. Women are by nature, as well as by occupation and training, more accustomed than men to concentrate their minds on the home and domestic side of things. And this difference seems to me the strongest possible reason in favor of the enfranchisement of women; the home and domestic side of things should count for more in politics and in the administration of public affairs than they do at present. We want to know how different legislation bears on the home and domestic life; and we want our legislators to consider the domestic as well as the political results of their action. We want women, with their special knowledge of child-life, especially to devote themselves to the law as it affects children, to children's training in our pauper-schools, to the question of boarding out, to the employment of children of tender years, and the bearing of this employment on their after life; to the social life of children and young persons of both sexes in the lower stratum of our towns and villages, and the example set by the higher classes to the lower, to the housing of the poor, to the provision of open spaces and recreation grounds, to the temperance question, and laws relating to health and morals, and the bearing of all these things and many others upon the home and upon the virtue and purity of the domestic life of the Nation. The most important institution in the country is the home. Anything which threatens its purity and stability threatens the very life-blood of the country. Up to the present the home side and the political side of things have been kept too far apart, as if they have nothing to do with one another. We have before us the picture of armed Europe, and the great neighboring nations ready to spring at each other like wild beasts, all for the sake of fancied political advantage, while the true domestic interests of the nations concerned would be almost as much injured by victory as by defeat. By strengthening the independence of women, I think we will strengthen their true native womanliness; they will not so often be led away by the gunpowder and glory will-o'-the-wisp, which is really alien to the womanly nature, but will much more certainly than now cast their influence on the side that makes for peace, purity, and love.

Women who are immersed in domestic affairs should be good economists, knowing how to save and how to spend judiciously; they should know a good deal about the health and training of children, about education, about what influences character and conduct; no quality is more important in the management of servants and children than a strong sense of justice. In proportion as women are good and efficient in what concerns their domestic duties, they will, as voters, bring these excellent qualities to bear upon public affairs. Most men are as much taken up by some trade, business, or profession in their every-day life as are women by their domestic duties; but we do not say that this man is so industrious and experienced in his business that it is a great pity that he should be admitted to the franchise; we rather feel



that all that makes him a useful member of society in private life will also make him a good citizen in his public duties. Taking women in the mass, I believe they are faithful and conscientious in the fulfillment of the duties already confided to them, and, if this be true, it is the best assurance that they will be faithful and conscientious in the new duties that may be entrusted to them.

Our country now wants the hearts and brains of its daughters as well as those of its sons, for the solution of many difficult problems; and in admitting woman to an equal responsibility there need be no fear that she will lose any of her gentleness or womanliness.

#### FRENCH POLITICS IN ASIA MINOR.

Translated and Condensed for THE LITERARY DIGEST from a Paper in *Das Kleine Journal, Berlin, June.*

FRANCE is lately endeavoring to extend her sphere of influence in the countries surrounding the Mediterranean Sea. Among these countries Syria occupies a prominent place, and the French Government apparently seeks to regain the prestige which it enjoyed there in the times of the Crusades and during the Napoleonic period.

THE old capital of the Jewish kings has been very much modernized during the second half of the present century. Its historical places have lost nothing of their attractions; but there is much more of Western life and push, and civilization in it. Especially is this true since the railroad from Jaffa has been opened. This railway was built by the French, although, without doubt, all other nations helped to further the work. It brings pilgrims in great numbers, and from every quarter of the globe. But of all the pilgrimages which have been made to Jerusalem, none have been more interesting than that led by Cardinal Langenieux. It was somewhat mixed, but in its essential part undoubtedly French. These pilgrims arranged for a grand parade, and the number of strangers in town increased enormously to see it. Meanwhile the pilgrims visited the old city in troops, laughing and joking about extremely secular matters. The most interesting phase of their visit is the way in which they were met by the numerous Russians. The utmost cordiality prevailed. These people know that they belong to two nations which will make common cause some day, and which are not altogether unlikely to divide the world between themselves. Therefore the Russians do not look with unfriendly eyes upon the endeavors of the French to assist the Roman Catholic Church in gaining a stronger foothold in Palestine. Only the popes (Greek Orthodox priests) look with astonishment upon these doings. Did not the Czar's grandfather fight a great war to prevent Western preponderance in the Holy Land, to keep Palestine for the only true soul-saving Church, the Greek Orthodox? The popes ask themselves why Little Father Alexander does not oppose this piece of French presumption.

Although the majority of the French people are atheists, and look upon the rites of the Church as a kind of pleasing humbug, yet France finds it to her advantage to assist the Church at times. She only follows her old traditions by trying to revive her influence in Syria. But Syria is a Turkish province, and you cannot establish a foreign supremacy there except under cover of the Church. Therefore the Government of the Republic becomes suddenly very devout. President Carnot and other influential followers of the great scoffer Voltaire begin to visit churches, and to be very friendly to the Pope. The present pilgrimage had to be made a national demonstration to give it special significance. Nothing was easier. The sailors of the Mediterranean fleets were seized with a sudden desire to visit the Holy Land, and so the admiral, officers, and men of the fleet received instruction to follow in the wake of the pilgrims. The Turks watch the whole demonstration with ironical and stoical smiles. Nothing astonishes them, and the Sultan will know when to stop this sort of thing. The Roman prelates were dressed in their richest garbs; the French officers put on pious faces, as if for once they were more devout than other sailors; and the Pope applauds the whole proceeding! And yet he cannot get religious instruction reestablished in the public-schools of France.

## SOCIOLOGICAL.

### ADVANCE OF THE UNITED STATES DURING ONE HUNDRED YEARS.

DR. BROCK.

Condensed for THE LITERARY DIGEST from a Paper in *Fortnightly Review, London, July.*

IN a single century the United States has attained to the proud eminence that the leading nations of Europe have reached through slow advances and many vicissitudes during the space of a thousand to fifteen hundred years. This surprising development is not by any means confined to commerce, trade, and the industrial arts, but covers all those conditions which are manifest in an advanced civilization.

In 1790 George Washington was serving his first term as the first President of the United States. The settlements were in a narrow strip along the Atlantic Coast, extending only a few hundred miles into the largely unexplored wilderness on the west. The average breadth of these settlements along the Atlantic Coast and in a westerly direction from that coast was about two hundred and fifty miles. The whole national territory embraced about 830,000 square miles, and extended to the west as far as the Mississippi River. Of this national domain about 341,752 square miles were included in the original States which constituted the American Union at this time. The total settled area constituted about 230,000 square miles. In addition to this there were remote posts and settlements that embraced an area of about 1,000 square miles. These remote settlements were on the then so-called frontiers in Western New York, Western Virginia, Kentucky, Tennessee, Ohio, and Michigan. The average population of the United States was 3,929,214, and the average density of settlement 16.4 inhabitants to the square mile. Ten years later (1800) the national domain had not increased, the line of settlement had extended but little to the West, and embraced an area of about 305,000 square miles. The total population was 5,308,483, with an average density of 17.3 to the square mile.

In 1800 our largest cities were prominent Atlantic ports, and there were few indications that they would become great centres of population. The large cities with their respective populations, were:

New York City.....	62,893
Philadelphia.....	41,220
Baltimore.....	26,514
Boston.....	24,927

Washington, the national capital, had a population of 3,200. There was no census of New Orleans until 1810, when its population was 17,242. The first census of St. Louis was in 1820, showing a population of 10,049; and of Chicago in 1840, when its population was 4,470.

The following shows the area of territory of the United States at the present time and how it was acquired:

	Sq. Miles.	Acres.
By Treaty of Peace with Great Britain.....1783	830,000	531,200,000
Louisiana Purchase.....1803	1,182,752	756,961,280
East and West Florida.....1819	59,268	37,951,520
Annexation of Texas.....1845	274,356	175,587,840
Guadalupe Hidalgo.....1848	522,568	334,443,520
State of Texas.....1850	96,707	61,892,480
Gadsden Purchase.....1853	45,535	29,142,400
Alaska Purchase.....1867	577,390	369,520,600
	3,588,576	2,296,688,640

These several large acquisitions of territory, from 1803 to 1867 inclusive, were secured at a cost of \$88,157,389.

In the history of the great Republic, there have been marked and distinct stages of development. First came the discovery and acquisition of territory, then its settlement by the hardy and industrious pioneers, then the development of the various

resources and the establishment of the numerous industries. Finally came the refinements of society, through the influence of well-established and well-organized schools, churches, and other social institutions.

The following table shows the increase of population by decades:

Date.	Population.	Date.	Population.
1800.....	5,308,483	1850.....	23,191,876
1810.....	7,239,881	1860.....	31,443,321
1820.....	9,633,822	1870.....	38,558,371
1830.....	12,866,020	1880.....	50,155,783
1840.....	17,069,453	1890.....	62,622,850

The following table shows the increase of population, within the century under consideration, of ten leading cities:

		1890.
New York.....	1790.. 33,131	1,515,301
Chicago.....	1840.. 4,470	1,099,850
Philadelphia.....	1790.. 28,522	1,046,964
Brooklyn.....	1820.. 7,175	806,343
St. Louis.....	1840.. 16,469	451,770
Boston.....	1790.. 18,320	448,477
Baltimore.....	1790.. 13,503	434,439
San Francisco.....	1850.. 30,000	298,997
Cincinnati.....	1820.. 9,642	296,908
New Orleans.....	1790.. 5,500	242,039

Agriculture has been from the very first the chief of American industries. The acreage of farm lands in 1810 is estimated at 64,000,000; in 1890 the estimate is 350,000,000, valued at \$13,000,000,000. The home value of the crop of three leading cereals for 1891 was, wheat, \$513,472,711; oats, \$232,312,267; Indian corn, \$836,312,267. According to the estimates of careful statisticians, the United States produces 30 per cent. of the grain crop of the world, and more than any other single country. The aggregate value of the cotton crop for 1890 was \$318,890,718.

The progress made in mining industries is no less remarkable. The total production of coal in the United States for 1891 was 150,505,954 gross tons, valued at \$191,092,718. The production of iron-ore in the United States in 1890 was 18,000,000 tons, and greater than that of any other country. Of the world's total product in 1890, the United States produced of the coal 25.7 per cent.; of the iron-ore, 31.4 per cent.; of the pig-iron, 31.1 per cent.; and of the steel, 35.2 per cent.

[The writer tabulates the production and coinage of gold and silver in the United States.]

The first great impulse given to the mechanical industries, which infused into them new energy and life, producing a constant growth, and from which they expanded into such marvelous prosperity as has been unexampled in history, was largely derived from the Constitution of 1789, which was clearly interpreted as giving protection to the infant manufactures of the country, and thus directly encouraging their increase and prosperity. It is a matter of history that by these provisions of the Constitution and subsequent enactments, nearly all branches of mechanical industries were stimulated, and the foundations of the many varied and successful manufactures which now exist were laid broad and deep.

[The writer then follows the cotton, woollen, and silk manufacturing industries from their inception to the present, presenting many interesting facts and figures, which are already familiar to our readers, and states that they fitly symbolize the growth of other diversified industries. He next takes up the matter of commerce and transportation.]

In 1828 the first railroad, three miles long, was constructed in the United States. In 1890 we had 163,597 miles, constituting 44.18 per cent. of the mileage of the world, and exceeding by 3,942 miles the entire mileage of the Old World.

The American people are the most comfortably housed, the best clothed, and the best fed people in the world; and they are advancing on right lines to a higher, better, and purer civilization than has ever before existed in the world's history.

## LOCAL OPTION.

Condensed for THE LITERARY DIGEST from a Paper in

*The Lyceum, Dublin, June.*

ON the 6th of the present month the Bishop of Chester introduced into the House of Lords a Bill to legalize, in England, the method of dealing with the drink traffic known as the Gothenburg system. The House of Lords was not persuaded by the Bishop's arguments, and the Bill was "negatived" without a division.

We can hardly say we regret this failure. We have not much faith in remodeling our methods of drinking. In our judgment, what is required is not reconstruction, but restriction. If excessive drinking has become a social scandal and a social danger among us, the scandal and the danger will be removed, not by improving the prevailing method of drinking, but by restricting it.

The example of Gothenburg so eagerly cited by the Bishop, seems to prove the point for which we are contending. Before 1855 when the law dealing with the drink system of Sweden was passed, the Gothenburgers, like most of their countrymen were hard drinkers. Admitting that some improvement has taken place since the Bolag began its operations, there does not, nevertheless, appear to have been progress sufficient to justify unstinted praise of the system, or provoke us to a hasty imitation of it. The convictions for drunkenness in this model city have been increasing during recent years, and the total reached in 1890 was far from furnishing matter for congratulation to the friends of temperance in Sweden. In 1880 the population of the city was 68,447 and the police had to deal with 2,101 cases of drunkenness *i. e.* 30.6 for every 1,000 inhabitants. In 1890 the population had risen to 104,215 and the cases of drunkenness had risen to 4,624 *i. e.* 46.33 for every 1,000 inhabitants. This assuredly is not progress towards temperance. In a recent able pamphlet issued by the Secretary of the United Kingdom Alliance, Mr. James Whyte, we find an instructive comparison between Cardiff, an English seaport-town which in the number of its population resembles Gothenburg and the model city of Bolag. In the year 1890, Cardiff, with a population of 128,000 had only 628 convictions for drunkenness, Gothenburg, with a population smaller by 14,000, had over seven times as many convictions. If Cardiff needs reform—and we do not deny the necessity—Gothenburg is not the place from which to take a lesson. We are not, it will be understood, flinging stones at Gothenburg. Our Dublin police-returns will not afford us this enjoyment. In 1890, the population of our Metropolitan police-district was about 350,000, a little more than three times the population of Gothenburg; the number of arrests for drunkenness within the district was 15,665, very much more than three times the number of offenders in the Swedish town. In presence of these figures we do not propose indulging in any virtuous censure of profligate Gothenburgers.

And yet in Gothenburg we have a body of men animated by the most disinterested motives, equipped with a sufficient capital, and armed with ample powers of the law for the conduct of the liquor trade. Their purpose is not to make money, but to supply drink in a way which shall prevent the abuse of alcohol; and this purpose they carry out honestly and earnestly. With what results, we have seen. In spite of their well-meant and enlightened efforts, the victims of dissipation are steadily increasing their numbers.

Very much better is the condition of things in the rural districts of Sweden; and the reformers, let us note with pleasure, have been the people themselves.

Before the legislation of 1855 drunkenness had become a national vice in Sweden, appalling in its magnitude and its effects. Every farmer had his still, and the whole country may be said to have been deluged with spirits. The legislature of 1855 set itself to cope with this evil, and did so to some purpose; for, between the years 1881 and 1890, the average



yearly consumption of spirits was  $1\frac{3}{4}$  gallons per head of the population, as against 6 gallons in the earlier period—1850 to 1855.

This wholesome change was brought about by a mere application of the principle of local option. It was provided that all distillation should be carried on in distilleries, which should be subjected to special supervision. This, however, was a minor point. It was the Act regulating the sale of liquor which went to the root of the evil. The wholesale trade in spirits was left free, but the retail trade was placed under the control of the elective Municipal Council authorities; that is to say, it was put under the direct control of the people themselves. "It was left to the Communes to decide, not only in what manner, and within what limits the trade in drink should be carried on, but even whether it might take place at all within their jurisdiction." The people made ample use of their power. Before the passage of the Licensing Act almost every cottage was a public-house. Twenty years later rural Sweden allowed itself only one spirit license for every 10,000 inhabitants.

The fact that this reform has been carried out by the people themselves—by a people, too, who were perhaps the most besotted in Europe, is proof that the public-house is not an institution for which the democratic mind naturally craves, and it may be taken to demonstrate that interference with the freedom of the spirit trade is not an encroachment on popular liberties, which democracy will feel bound to resent. It may also be taken to prove that the evils of the liquor traffic can be most effectually dealt with by simple prohibition—that no improved system of liquor-selling, such as Gothenburg has devised, will stay the mischief; that you will not make drunkards sober by supplying them with drink according to more refined methods, but by removing the opportunity, and the consequent temptation to drink, as far as possible from their path.

The Local-Option Bill, now before Parliament, aims at giving to English people a like control over the liquor trade, and the temper manifested by the vast multitude which gathered in Hyde Park on June 10, to promote the Bill, permits us to prophesy that the people, when the power is given them, will use it as the Swedes have done for their own deliverance.

#### ETHICS OF THE SINGLE TAX.

JOSEPH LEE.

Condensed for THE LITERARY DIGEST from a Paper in

*Quarterly Journal of Economics, Boston, July.*

THE single tax, as advocated by Mr. Henry George and his followers, is a proposition that the entire rent of land, exclusive of return on capital invested in improvements, should be taken by taxation.

The principal arguments of Mr. Henry George and his followers in favor of the justice of their proposition are founded upon the theory of Natural Rights. They say that land does not really belong to the so-called landowner, because such ownership is in contravention of certain natural rights. It is to this part of their argument that the present paper is directed.

Concisely stated, the Single Tax rests upon the equal right of every man to the earth's surface, derived from the natural rights to live, to have an equal opportunity, and to enjoy the fruits of one's exertions. It is justified as simply the best, or the only available, means of enforcing this right. The answer is, first:

The right claimed would not justify confiscation. It is not, if established, a right *in rem* against the land. It seems to be of the same nature as the right to support claimed by some Socialistic writers—a right as against the State. Such a right does not destroy the rights of the present owners to the things

in question. The right of support does not destroy the right of the bakers to their bread. It does not permit the State to confiscate the bread in order to give effect to the right. If the right exists, it seems to be a right as against society, and ought not to be enforced at the sole cost of those who happen to own the thing by which the right can be satisfied. Second: The natural rights relied upon cannot all exist, because they are mutually inconsistent. The right to the fruits of one's exertions is inconsistent with the right to life as claimed for the young, the aged, the sick, the helpless. Again: The right to the fruits of one's exertions is inconsistent with the right to equal opportunity; for those whose exertions have produced the most fruit have created for themselves specially favorable opportunities. Further: The right to the fruits of one's exertions is inconsistent with the equal right to land, or with any other proposition involving a denial of the right of present landowners to their land. Land is often acquired by great self-denial and privations, and it seems to me only in accordance with our natural sentiment of justice that a man is entitled not merely to the value conferred by his labor but to the reward expected—the *wages* for which he labored.

If the right is such as I suppose—a right to the reward one has worked for—it gives the present owners a right to their land. The first owner cleared and redeemed the land, looking to the rent as part of his recompense. He was the only man in the world who judged that recompense sufficient. The man who bought from him paid the price, and lived in the backwoods, looking partly to the rent for his recompense. The successive owners did not produce or create all the value that accrued to the land as time went on, but they paid for it all; and it is as much the reward and fruit of their exertions as if they had bought stocks or bonds, or gone into business with the same amount of capital.

As it happens, land is to-day *par excellence* the fruit and reward of labor. It is the favorite investment for savings-bank and life-insurance companies in the form of mortgages, and is also the investment of the small proprietor.

This conflict of these "self-evident and inalienable rights" cannot be compromised: it is the case of an irresistible force encountering an insuperable obstacle.

Even if a compromise between natural rights were possible, and resulted in a natural right of every man to an equal share of the earth, and apart from that a natural right of every man to the fruits of his own exertions, the Single Tax would hardly be justified, inasmuch as it does little or nothing towards enforcing the right to an equal sharing in the earth, which would then be its only ground for disturbing our present system.

It leaves the landless man without land. The right to the earth, so far as it has any foundations, is founded on the relation of the earth to every man, as a source of life, and a field for the exercise of his powers. It would seem, then, that he has a right to his share, but that right being, as claimed, inalienable, cannot be exchanged for a right to have land taxed: it must be enjoyed in kind.

What the Single Tax does is to give the proceeds of the land, not to each man equally, but to the community.

The natural right of the community, if it exists, justifies the Single Tax as no other claimed natural right does. But it does not exist. Society has not created the value of land.

In truth, there are not many moral laws in the universe, but one. There are no rights, but only right. Rights, so-called, are convenient generalizations, practical rules, true and useful so long as at any given time and place their existence conforms to the universal law from which any authority they may have is derived. This universal law is to be perceived only by the moral consciousness of men, from which there is no appeal. It has never been fully formulated and never will be.

"Is it upon the whole for the best interest of all concerned?" That, and not conformity to natural rights, is the test to which

all rights, natural or legal, must be submitted; and this is the test that we always do apply. Even the right to life must yield to our country's need in time of war; the right to liberty must yield to our duties as jurymen or witnesses, and our right to property to the revenue laws and laws of eminent domain.

These are the lines on which the Single Tax must be estimated.

### STRIKES.

PAUL LEROY-BEAULIEU.

Translated and Condensed for THE LITERARY DIGEST from a Paper in  
*L'Économiste Français, Paris, No. 25.*

IT has always been asserted that the right to strike is a natural one and that the law cannot punish employés who make use of this right. The arguments used in defense of this right are well known, and may be briefly put in this manner: Whatever is permitted to a single individual is also allowable to ten, twenty, a hundred, or a thousand men. If an act be in itself inoffensive, like the suspension of labor, then that act cannot become penal by repetition. But this line of argument is weak. There are many acts of individuals, sanctioned by the laws of all countries, which become offenses if done by many in common. Thus it is permitted to every man to stand in the street, yet when a hundred or a thousand men together make use of this right, it may in many cases result in a contravention of acknowledged rules, and the act becomes a misdemeanor. In countries with liberal constitutions a single individual may impeach the Government and even endeavor to bring about some change. Yet if a great number of persons band themselves together to do this, it is conspiracy, and punishable by law. The maxim, that an act which is harmless if done by a single individual is also harmless if done by many, will not hold good, and it seems, therefore, that this principle cannot be applied to the right to strike.

Great errors are prevalent with regard to the nature of this right. The current ideas on this subject are altogether illogical and incoherent; they are of a nature to discourage industry; they multiply the disadvantages which surround industrial enterprises, and, in certain cases, render it impracticable. We will fix our attention upon one single phase of the question: the breach of contract. This is one of the most important considerations, and up to the present time very few people have paid proper attention to it, least of all the strikers themselves and those in power.

The distinction to be made is this: the strike, that is, the concerted suspension of work, is legitimate; but the breach of contract committed thereby certainly is not; it is an offense, which ought to entitle the party sinned against to receive indemnity. And nearly all strikes at the present day constitute a grievous breach of contract. We have said above that the partisans of the right to strike stand by the maxim that an act permitted to one must be permissible to the many. In that case the reverse ought also to be universally acknowledged as true, that a wrong committed by a single individual remains a wrong if done by a hundred, a thousand, or ten thousand men. If one employer or employé may not break a contract, then surely ten or a dozen employers or employés cannot have that right. It is generally admitted that by a breach of contract between single individuals some one has received an injury. The injury must be correspondingly greater when the contract is broken by a large number of individuals. Usage permits that workmen who are only incidentally employed may quit work of their own accord or be discharged at any time; but the case is different with those who work permanently. Here the usage, the law, and jurisprudence do not permit the employers to discharge the men at their pleasure, nor may the latter leave within the term agreed upon. If this agreement be violated, either by the master or the men, a breach of contract is considered to have been committed, and the party sinned against is entitled to

compensation. A strike cannot change this well-established principle nor render the breach of contract justifiable.

On the contrary, the strike is the most dangerous form of a breach of contract affecting the whole industrial organism. It is not only in the interest of employers and workmen that such a breach of contract should be considered wrong; it should be regarded as highly dangerous to the community at large. Every case of this kind tends to hurt irremediably any industrial organization which cannot bear a stoppage of work without serious loss.

In glass-works, for instance, the fires must be kept up continually; to extinguish them entails a loss of thousands of dollars. In a mine, the pumps must be kept going all the time, and the proppings must be kept in perfect order or the galleries will be filled with water, endangering the entire works. In the business of transportation, in which 5,000, 10,000, or 15,000 horses are used, if the employés quit work to-day or to-morrow, not only is there a monetary loss, but the horses suffer because they are not cared for.

It is not for the sake of this or that workman or employer that the breach of contract should be considered unlawful, nor on account of all the workmen and all the employers; it is in the interest of the whole community and for the generations yet to come, to whom we would leave our national wealth intact. The employer should not discharge one, or ten, or a thousand permanent employés without notice and without indemnification; the workmen, on their part, ought not to quit without notice, either singly or in numbers, either one or a hundred employers. In most strikes, however, the men place their hopes upon this very breach of contract, by which the masters will be placed in eminent peril. Such strikes are simply monstrosities, for the hopes of the strikers rest upon a base and disloyal course.

[The writer advises that the workmen should not only give notice, but place into the hands of the employer certain sums as a guarantee fund, to be deducted from their wages. He also criticises the French Government severely for pandering to the laboring classes during election times.]

## EDUCATION, LITERATURE, ART.

### THE NEW ERA IN LETTERS.

ARTHUR WAUGH.

Condensed for THE LITERARY DIGEST from a Paper in  
*The National Review, London, June.*

DURING the last fifty—nay, even twenty—years the position of the man of letters has been revolutionized. Old traits which were his characteristics have disappeared, his very individuality has changed. The band of rhymers take their pilgrimage to the "Cheshire Cheese" as a memorial, not as a fashion; you must seek the young author elsewhere. You will find him, of an afternoon, in some Mayfair drawing-room, his frock-coat well brushed and garnished with a gardenia; his gloves irreproachable; his silk hat the very glass of fashion. It is a great change, to which many things have contributed. Newspapers and periodicals are legion, and there is room for a multitude of penmen. Every side of life, every profession has its organ, so that a man may know but one subject well and yet be indispensable to his editor. The main cause of the change, however, lies in the fact that the writer has learned that he is indispensable. It is only within the last twenty years that we have come to attach a definite market value to literary property; to-day the man of letters is a man of affairs as well. He knows to a nicety when his value is rising or falling in the mart; he can work out the exact increase in shillings per hundred words which the success of his last novel warrants: he can fix his price and he can get it, or, if he desire immunity from the bare business of the bargain, his agent can get it for him. The only annoyance to which he may possibly



be subjected will be the recapitulation in the evening journals of the exact terms upon which he sold his copyright, followed by a little calculation of his annual increment since the publication of his earliest work. Now, to regret all these changes would not only be absurd, but petulant and unreasonable. It is picturesque enough to repeat that.

"The people I pity who know not the city,  
The beautiful city of Prague;"

but it is better to live in Corinth than in Prague; and to mourn over the collapse of Bohemia is sheer affectation. We can have no reasonable quarrel with the causes of the change in the literary man's position, but I think we may have some apprehension about its results.

One of the most marked traits of the present generation, and at the same time one of the least gratifying, is the prevalence, the ubiquity of the pecuniary estimate. It needed no Arthur Hugh Clough to tell us how needful it is to have money. To try to depreciate the necessity of competence would be childish in an age when every man's shoulder is against his neighbor's, and the struggle for existence is hot within us. Still, the snobbery which judges a man by the standard of his annual earnings, which makes his passbook as it were, his passport into society, is, as Hilda Wangel would say, "horribly ugly." Happily we have not yet arrived at the fulness of this possibility. Among men of letters there is a strong tincture of Bohemianism still, and the successful writer is, as a rule, full of aid and encouragement of the struggler. The admission of the pecuniary estimate, however, is not without some ill effects already. When authors were generally poor, the rate of payment was not very carefully calculated. Now that the author is the dictator of terms, the value of the sovereign is too closely considered. In the case of tried authors this is only as it should be. A writer who has a record of good work to point to ought, without a question, to benefit by that work, and by the reputation which it has brought him. It seems to me, however, that nothing can be more harmful or more retarding to the young author than to be brought continually face to face with the question of the fairness of his payment. Nothing is more likely to cripple the soundness of his work than the reflection, for example, that, howsoever well he writes, he will be paid but indifferently well. When once he is encouraged in this perpetual setting over of gains against labor, he will give more time and more thought to the article which is more highly paid; he will talk airily about "pot-boilers," and run into a loose, irresponsible habit of work. When once we begin to do work which we know to be bad, we are ashamed to look ourselves in the face. Moreover, the young author has no justification for his complaint; he is untried; he has to make his way and his name. If he needs a parallel to uphold him, he may rest satisfied in remembering that both Elizabeth Barrett Browning and Matthew Arnold were years before they made an appreciable income from their pens; and yet, there never was work judged less by the pecuniary estimate than theirs. Writers whose reputation is momentary, need scarce be grudged such full satisfaction as they can reap in their day's labor; but the power of the pecuniary estimate ought to end there. The serious man of letters ought not to be a literary peddler. Fiction, at the present moment, is, unfortunately of all literary wares, the most susceptible to the money estimate; and there are so many advance notices of the sums paid for manuscripts that people are beginning to order a book at the libraries simply because they have read in the columns of their daily paper that Messrs. Popgood and Grooly have paid for it £2,000, as an advance on royalties. "This," they say, "shows that it must be a good book."

Philosophy and literary criticism, on the contrary, are singularly free from the pecuniary estimate. We hear very little of their sales. It would puzzle the most diligent statistician, I

fancy, to say offhand how many copies of the "Data of Ethics" or of "Essays in Criticism" have been sold since the first publication. Perhaps the public care less about purer literature, and its figures are therefore less interesting. At any rate, it is refreshing to have one field of production, which has been betrayed "never to the Philistines."

Of fiction, philosophy, and poetry, however, the greatest is poetry; and the heavenly muse is the one that we would most fain protect from the hand of desecration. There is something scarce to be endured in the idea of poetry submitted to the indignity of a pecuniary estimate, so that one should judge that, since Milton received £10 for "Paradise Lost," and Mr. Postlethwaite £1,000 for "Moses on Gerizim," Mr. Postlethwaite is a hundred times a better poet than Milton. The very idea seems a burlesque.

Literature, even in her humblest branches, has a great and golden past; a record to which she should be true. The muster-roll of English poets, from Chaucer to Wordsworth, is rich with names which will connect themselves forever with the memory of great work done in a great cause, disinterestedly, magnanimously, for the love of the good thing. With them the race was often to the weakest, the battle to the worst equipped. The struggle was long, but the work lasts longer. To do good work first, and to find his public after—that surely should be the aim of the young poet.

#### ROBERT SCHUMANN AND CLARA WIECK.

LIEUTENANT E. W. HUBBARD.

Condensed for THE LITERARY DIGEST from a Paper in  
*Music, Chicago, June.*

SCHUMANN'S music, although now nearly fifty years old, is becoming more modern, more actual every day. It is only fifteen years since it began to be well known, and that people realized its subtle and poetic charm.

Schumann, the man, although very popular in Germany, is even less known among us than his works. Every one knows that he became insane and died young, and all are familiar with the name of his widow, Clara Schumann, the famous pianiste, who is still living, and who has, by her marvelous execution, made known to Europe the works of her husband. Many essays have been written in German on Schumann as a writer. We shall not stop to examine these learned productions, but wish merely, by some facts borrowed from the correspondence of the master himself, to glance at a few years of his youth, to see him as a lover.

Clara Schumann, a few years ago, in publishing her husband's correspondence, put at the end of the first volume several fragments of letters addressed to her during the period of their engagement. They fill about one hundred pages, but have been selected so discreetly that they afford us no insight into the private life of the master, but we find in some of the loving and artistic effusions which have been handed over to us, enough to enable us to penetrate into the soul of the musician, and to throw more light upon some of his works.

The correspondence we refer to took place in the years 1837 to 1840. Robert Schumann and Clara Wieck then went through the agitated period of their engagement, in fact, the only romance of their simple existence. Nothing could be more uneventful than the sentimental part of the lives of these two artists. During his whole life Robert loved but this one woman. He married her, and several children blessed their union. Clara and Robert Schumann represent in Germany, one of the traditional types of conjugal love. Their pictures are sold, printed together on the same card, and the touching wish expressed by Robert in one of his letters to Clara is fully realized. "The world," he wrote, "will henceforth see in us but one heart and one soul; it will no longer be able to distinguish what comes from you, and what from me. How happy I am!"

The union was indeed complete between these two beings, and

what gives to their correspondence its peculiar interest is that the tie which united them was intellectual and artistic as well as sentimental; and that in the letters of both, music occupies almost as much space as love. It was during his engagement that he composed some of his best works, "The Carnival," "Kinderscenen," "Davidsbundlertänze," and some of his "Lieder," and we can follow in his correspondence the growth of his masterpieces, of which Clara was the inspirer and often the severe critic.

The engagement of Robert and Clara was not free from crosses. The father of the young girl, Prof. Wieck, was opposed to the marriage on the ground that the young musician's future was too uncertain. They were separated for days and months, but the sufferings and inquietude of absence did not stop Schumann's productions. Ordinarily, with the brain-worker, love and work are at war with each other. He drops his pen to dream of his beloved; and later, during the honeymoon, all work is abandoned.

With Schumann it was the contrary. He sang his grief, and he will sing his joy. His delightful "Lieder," known everywhere, were written during the first year of his married life, and the couple have given to that happy year the name "*Das Lieder Jahr*" (The Year of Songs).

The artistic preoccupation did not, however, dominate the loving thoughts of Schumann, as the passionate strain of the letters will prove. But we shall see that in this particular work of his composition (more sentimental than intellectual), the disquietude, the tenderness, the joy, all the vibrations of his soul, far from being detrimental to the inspiration of the artist, have only helped to spur him on. His music was a direct translation of his loving thought. "The first piece of my *fantasie*," writes Schumann to his *fiancee*, "is the most passionate thing I have written; it is an anguishing cry for thee." Further we read:

"To-day I am lost in the world of my dreams, and at my piano I am oblivious of everything but thee. It is thee always whom I play, whom I sing, and of whom I speak to this old friend of mine."

"I have noticed that my imagination never soars more freely than on the days when my soul is free of desire and anxiety. During the last few days while expecting a letter from you, I have composed volumes. They are extraordinary productions, crazy, mad, oftentimes solemn. You will be surprised when you read them for the first time. At this very instant I feel like bursting with music."

"I always feel such beautiful melodies in me. Just think, since my last letter to you I have written a whole book of new things. I shall call them 'Kreisleriana.' It is you, and the thought of you which, from the beginning, form the principal theme in them, and I shall dedicate them to you and no other, you will smile so sweetly when you recognize yourself in them."

Certainly never has a woman been sung with a more refined tenderness or in chaster and more delicate poetry. Clara was the inspirer and the muse. She was also the comrade, the friend with whom one discusses, disputes even, on questions of art.

In one letter he admonishes the spirited Clara for her too great love and rather wild enthusiasm for romanticism:

"I often think that you do not appreciate fully in music the qualities which are so charming in your own girlish nature. I mean the amiable, natural, and artless grace. In music you love thunder and lightning better, and you are always looking for the new and 'never-heard-of,' yet there are sentiments, old and eternal, which will never lose their empire over souls. Romanticism does not consist of strange forms and figures, it exists without them if the musician is a poet . . . but I

shall prove that better to you at the piano, in playing you a few of the 'Kinderscenen.'"

Schumann was a great admirer of Liszt, and Mendelssohn was a lifelong friend.

Schumann was very ambitious, and he hoped to arrive at great success. Even at this early period of his youth, when still obscure, he feels his own value and trusts in the future. "There is yet much in me. If you remain faithful to me, all will come to the light; if not, all will remain buried."

"You fear that few will appreciate my works; be reassured, dear Clara. You will see during your life that my works will be known and spoken of. '*Sich tott singen*,'—to sing until death, this is truly the motto of Schumann's short existence. Every one knows that in full maturity, in the midst of a life so full of work and affection, the most cruel of deaths, insanity, struck the unfortunate man.

#### THE SALONS OF 1893.

HELENA WESTERMARCK.

Translated and Condensed for THE LITERARY DIGEST from a Paper in

*Finsk Tidskrift, Helsingfors, June.*

THE two Salons of this year, that in the Palais de l'Industrie and that of "Société Nationale des Beaux-Arts," differ very much from those ten years ago. That which characterized the former was Naturalism and Impressionism. Color triumphed in their pictures. Manet started, and Bastien Lepage painted Jeanne-d'Arc.

Out-door painting was certainly a triumph for modern art. It was something new. The old masters had never dreamt of it. To them the backgrounds had been a tapestry, and the light that of the studio. Impressionism had emphasized color-values, viz., the mutual relation of lights. In both branches the modern art has done wonders. But no sooner had the painters gained mastery over palette and brush than they grew indifferent to the effects of single lights, they complicated matters, and placed their models in double lights. An illustration of this may be seen in this year's exhibition upon Champ-de-Mars. A man is lighting a green lamp, and his face reflects the green strongly. This painting is very characteristic of the aim of many artists. The Naturalists painted the *exterior* always. The reaction has come. The call is now for soul. But I doubt that many of the modern artists are, or will be able to paint the soul. In their mystical symbolism, they may succeed in mystifying the public by making it believe that the obscure is profound, but they will probably not go any further.

The Symbolists have their main exhibition in *Rose Croix*, but their endeavor and work is also apparant in the two Salons. The exhibitions abound in mystical feminine figures, which seem to be the main medium of the Symbolists. One peculiarity with these figures is their leanness and certain technical mistakes, purposely committed. Most of them have golden rings around the head and represent Madonnas or Christs. Since Uhde's pictures, the popularization of the Christ has become very common. Another peculiarity is the color of the Symbolists. Turning to the catalogues we find the pictures painted in *interieur bleu, jaune, rouge, or portrait noir, gris*, etc., expressions not always easy to understand. As regards *technique*, they imitate the pre-Raphaelites, particularly Botticelli, also Leonardo da Vinci. The French Symbolists approach very nearly the English pre-Raphaelites. Burne-Jones, chief of the English school exhibits this year upon Champ-de-Mars.

Comparing the two Salons, I prefer that on Champ-de-Mars in every respect. It contains the work of the most intelligent and gifted artists and of those who have not fallen into mannerism or sided with any school. In the Champ-de-Mars exhibition there are not many of the so-called *grandes machines*, always spoken of, if for no other reason than for that of *reclame*, and because they are so large. The largest are two,



by Puvis de Chavannes and Roll, but neither of them is exceptionally good. Girardot's *Une fin* is really also a *grand machine* and a horrible subject: a naked woman suicide lying on the floor and in the light of the lamp of the housekeeper, who explains to the police how and when she found the body. It excites attention on account of an anecdote connected with it and commonly told. Dagnan Bouvenets's *Dans la prairie* is a fine picture. It represents a woman tending a cow, but the idea to be conveyed is the monotony and melancholy of life.

In writing art-reviews nowadays one does not need to follow the old division in landscape, figure, and portrait-painters. Out-door painting has made the figure-painter a *paysagiste*, and the landscape-painter studies the human body both for the sake of design and for color. All painters do portraits nowadays. I must, however, characterize Carolus Duran as a portrait-painter in particular. He has this year exhibited a whole series of figures. His color is banal and his ideas are not deep, but he reproduces silk, furs, and damask to perfection. In all the works I see a nervous hunting for something new, something original. Sometimes it leads to interesting results, most often the efforts are abortive. Raffaelli is an artist full of individualism. He attracts one sympathetically. In his paintings he not only attempts *le morceau de facture*, or details, but gives central views of life. I do not understand why he this year entirely repudiates color. Carrière is much praised for the conceptions of his work. As the technical term goes, he sees *à travers de son rêve*, he realizes his dreams. I wish I knew what his dream of life was. I cannot see any clearness in colors so dark that they are distinguished with difficulty. I think Dagnan's lonely woman on the plains, with every line clearly drawn and the colors full of power, manifests much more reality and truth. Aman-Jean has written with large, yellow letters, *Venezia bella regina del mare* in the corner of his painting. That was the style of the old Italian masters. His painting looks like a well-worn old tapestry; the female figure is drawn after the manner of Botticelli, but it is difficult to say what her sex really is.

#### A POET OF THE NEW.

JOHS. JØRGENSEN.

Translated and Condensed for THE LITERARY DIGEST from a Paper in  
*Tilskueren, Copenhagen, May.*

FROM France come the new names Baudelaire, Verlaine, Mallarmé. They represent something new in poesy. In the train of these names follow those of many lesser celebrities. Above these all as a poet of mysticism shines the name of Edgar Allan Poe. He is their chief and master.

Those who have read the works of the poets, whose names we have enumerated, have in them found a New Europe. For a long time the literary world was limited by the Tolstoi mountains in the East and those of Zola in the West, but new discoveries have opened a new world, higher mountains, deeper seas, and purer air. This new world does not profess any knowledge of social evils or political principles. Its end is the Beautiful and that only. Its device seems to be that of the French romanticists *L'Art pour L'Art*, "Art for Art's sake."

This poesy is, like all true poesy, a protest against the "spirit of the times." For instance, Victor Hugo's work was a protest. Byron and Shelley were only rebels. Even Goethe is a protest against the *milieu*. A genius is not, as Taine taught, a resumé of the "spirit of the times," not the spokesman of the day.

Genius, especially such as we have mentioned, abominates "the modern society." "Our day" belongs to the money-power, and hates beauty. Poetry is considered a folly, art a waste of time. Spectacular plays and variety-shows satisfy the æsthetic cravings of to-day. Beauty has no house. What a malformation, this "modern world"! Centuries have been spent in the agony of its gestation, royal heads have fallen, cities

have been devastated, all to give life to this thing—ugly, distorted, and in no way like the noble and beautiful dreams of the revolutionists. A shudder falls upon us when we consider that this state of things is fortified by the discoveries of science, money's international power, and protected even against the anarchic torpedo. The only power which struggles against this monster is the new poetry. Though many members of the modern society tremble at the thought of the final outcome of the "present arrangement," they are impotent to act. Even the men of Naturalism wish to escape. "La tentation de Saint-Antoine" and "La faute de l'Abbé Mouret" are to Flaubert and Zola a flight from realism to the coasts of Dreamland. Edmond de Goncourt sees in "La Faustin" a spirit contrary to "Germinie Lacerteux." How mysterious that book is; something like a midsummer night's dream in a dark and drowsy garden.

This spirit of beauty and reaction found its first utterances in Edgar Allan Poe. He is the poet of the New. How strange that this should happen in the land of the almighty dollar! As it did happen here, Poe is "the unhappy master whom unmerciful disaster followed fast." In Poe burned the true poetic longing, a sign of man's immortal part. It is the longing of the moth for the flame. It is a sign and a dream of the beauty yonder. It is a passion full of creative vigor.

## SCIENCE AND PHILOSOPHY.

### POETRY AND PENALTIES.

HUGO HEINEMANN.

Translated and Condensed for THE LITERARY DIGEST from a Paper in  
*Westermann's Monats-Hefte, Brunswick, July.*

THERE are few more interesting studies than that of the influence of the prevailing views of the age upon science and art and every department of human activity. Goethe and Schiller and the other poets of the latter half of the last century would have been impossible but for Kant, and the origin of the Kantian philosophy is in turn traceable to the yearning of that age to fathom the unknowable, without realizing the limitations of human knowledge. It was an ideal age in which the investigation of things of sense was neglected for speculation on the eternal, the universally-applicable, behind the phenomena.

How entirely different is the view presented by our age. The enormous progress of theoretical natural science, the inconceivable perfection of every branch of technical art, the ever-advancing social question, along with many other matters, have given the present age an entirely new aspect. We seek less to establish rules of universal applicability or to set up absolute standards of conduct; the endeavor of the present age is at once more practical and more modest. It has descended from abstractions to facts, it seeks less to deduce than to analyze; comprehension of the needs of the age is its study, the advance of the general well-being its aim. The whole point of view is changed. Philosophy made the enlightenment of the individual the end of all effort; in our age the well-being of society *en masse* is the aim. Man is no longer regarded as an abstract type dissociated from all historical influences, and it is no longer held inconsistent with human dignity to assert that the human will, like everything else in the world of phenomena, is subject to the law of causation. "You can, therefore you must," was the dictum of the Kantian age. It is only the moderns who have established the principle that human conduct is conditioned by heredity and environment. Abstract ideals of man have given place to the careful study of humanity. What far-reaching reforms in every department of knowledge will result from this new view of life can hardly as yet be predicted. We cannot yet point to any perfected results; it is, nevertheless, already apparent that there is an intimate agreement between all the several branches of science, that all lead

to astonishingly like results. What new vigor must this impart to numerous branches of study now rusted in obsolete formula! What fresh life has it not already imparted to sociology and anthropology as exemplified in poetry and in penalties! In the one, man is studied as a product of environment conditions, in the other, the influences of heredity assume the first place. If, in the one case, man is seen to be the necessary product of the social conditions amid which he is moulded, in the other, he is no less seen to be the inevitable product of inborn tendencies, the necessary accompaniment of his physical and psychical individuality. We must, however guard against giving these views too mechanical a construction, and of assuming that the diversified characteristics of humanity can be reduced to types and interpreted by mechanical formula. In spite of the fact that human nature is subject to irrevocable natural law, every individual case presents numerous exceptions. The true poet who knows the human heart to its depths would never seek to exhibit the influences of heredity and environment as alike in all cases. We find abundant evidence of this in Ibsen's dramas. What capacity of individualization, what richness of delineation, he presents us with, while holding fast to the idea ever recurring in all his works, that the character is strengthened in the struggle with the inner self, but can never achieve a conquest over inherited tendencies. The caged wild duck in Frau Lou Andreas-Salomé's garret was indeed a tragedy.

In the "Nordischen Heerfahrt," Sigurd expresses the idea in the words, "Human will can accomplish a great deal, but great deeds hinge on destiny"; and Hjordis answers: "Yes, there are evil *Norns*, but their might is not great, unless they find helpers in our own breast. Fortune is theirs who are strong enough to do battle with the *Norns*." The poet's chief concern is always to lead us to the field where this battle is being fought out—this battle in which all rebellion of the individual will against the inborn tendencies is shown to be in vain. All his teaching tends to convey the lesson that every man brings the story of his life into the world with him, and that it is worse than useless to struggle against one's manifest destiny. Ibsen makes Dr. Relling object to the frequent use of the French word "*idéale*" on the ground that the German equivalent of *lying* is more expressive. He appears to be thoroughly saturated with the view that there is nothing falsier than to strive to conform to a line of conduct opposed to all one's natural tendencies.

This view of the influence of heredity and environment is characteristic of all literature since Darwin. Gerhardt Hauptmann handles it in his powerful drama, the "Friedensfest," in which he shows us *Wilhelm*, the victim of inherited dipsomania, by the side of a healthy, loving maiden, who devotes all her strength to rescue him from the consequences of his fateful craving. Alas! he cannot escape from himself, and the poet never for a moment leaves us in doubt as to the issue. Another modern author, Ola Hansson, professedly illustrates the same teaching, and Zola is utterly dominated by it. But, then, Zola is a pessimist, while Ibsen is a pronounced optimist, with an enthusiastic faith in the progress of humanity, looking for the regeneration of mankind, to the renunciation of false ideals, and of the struggle against one's self, and striving only for the healthy development of the fruitful germ which slumbers in every nature.

As regards literature, it is not a matter of vital importance whether the views of life promulgated are scientifically sound, or whether they are merely the opinions of the writer. If he has the creative talent to render his views acceptable, if he has grasped a problem which finds an echo in our own breasts, he has achieved a triumph irrespective of whether the views propounded will stand the test of scientific criticism or not.

But it is otherwise with the sciences. They have first to prove the theory of heredity, and to fling it aside if they find it undemonstrable. A science especially which, like criminal

jurisprudence, has an eminently practical function to perform, viz., to protect society from the raids and assaults of the criminal classes, must be very slow to give acceptance to the teachings of heredity, or at least to the conclusions which modern dramatists and criminologists have deduced from them, for this would lead to the apathy of Mohammedanism. If men inherit criminal tendencies which they are powerless to oppose, there is no purpose in punishment, it is useless barbarity. In this case the object should be to protect society from criminals precisely as from beasts of prey or madmen. The criminal judge would have no *raison d'être*, his place would more properly be filled by the physician.

But the theory of criminal irresponsibility which has been so loudly asserted by Lombroso and his school during the past ten years is now stamped as faulty by almost common consent. Its fallacies have been laid bare with vigorous exactness. Lombroso has, nevertheless, rendered good service by his practical lesson that to combat crime it is necessary to study the criminal. His mistakes were exposed mercilessly at the Congress of Criminal Anthropologists in Brussels, where the views of the Italian Baccaro found more general acceptance. Baccaro insisted that the disease was never transmitted, only the germ, the tendency; and that this can be combated. Finally there is no special proclivity to criminal courses, but, as Liszt once forcibly remarked, it depends on external conditions and the chances of life as a whole, whether a disturbance of mental balance result in suicide, madness, nervous derangement, bodily disease, adventurous change of life, or in criminal courses. Seen from this point of view, the relation of society to the criminal classes is entirely changed. Under the theory that man is born with ineradicable tendencies against which it is vain for him to struggle, punishment is purposeless and unjustifiable; but when it becomes clear that man is not merely the product of heredity, but that his inherited tendencies can be moulded by the influences of environment, we may hope for the gradual elimination of crime by the improvement of social conditions. The disposition to crime is not of the nature of an immutable natural law, but a tendency which, by strong counter-irritants, can be changed from an anti-social to a social one. The criminal is one who from want of adaptation to unfavorable conditions is incapable of holding his own in the struggle for existence. From this point of view crime is simply one of the phenomena of the great social problem.

#### MORAL RESPONSIBILITY AMONG ANIMALS.

ADOLFO POSADO.

Translated and Condensed for THE LITERARY DIGEST from a Paper in *La España Moderna, Madrid, June.*

THE WRITER begins by questioning the truth of the prevalent idea that the conception of justice is confined to the human race. He thinks that the question of right and wrong is not settled definitely enough among us, and that which pleases us individually, we are too apt to call just. The power we wield over the lower orders of the creation is so great that our right is only rarely questioned, and there is enough selfishness in our nature to prevent us from acknowledging their rights unless they are able to revenge themselves.

JUSTICE is the triumph of right in every relation between fellow beings, and a natural consequence of a rational mode of life in all circumstances and at all times. Perhaps this definition may not be unacceptable to my readers. But why should we not apply such a high principle to the animal races as well as to ourselves? Keen observers have long since proved to us that animals possess in a high degree the spirit of sacrifice. It seems to me that this fact can be due only to a high sense of moral responsibility. And it can hardly be explained except by a sense of right and wrong.

Few people are prepared to deny the Spencerian and Darwinian dogma of evolution in its entirety. But if we give ever so little weight to these teachings, then we must admit that our moral characteristics as well as our physical development



can be traced in their beginnings to the lower orders. There is no physiological, psychological, or moral phenomenon that we cannot find in analogous forms in the life of the animals, and the repugnance with which some people look upon every attempt to draw a parallel between the lordly human race and its humbler subjects seems to me very foolish and unjust. Morality, love, disinterestedness, are such marked characteristics amongst some divisions of the animal creation that we could very well learn from them. This is not only the case among the mammals, but even among the insects, and those who have eyes to see and ears to hear may find that our vaunted superiority in this respect is not so great as we are inclined to believe it.

Brehm's great work, "Das Thierleben," is an inexhaustible mine of data upon this subject. Darwin and Espinas have also treated the subject very broadly.

Hunters know how difficult it is to approach animals which live in herds and communities. The duty of watching over the safety of all is generally performed by a few only, but with such an unselfishness, and so conscientiously that men can hardly equal it. And yet the animal watchers do not seem to stand under compulsion!

Pelicans fish in common, and allow each other to satisfy their hunger, driving the fish towards each other by turns. The buffaloes of America, on the approach of danger, take the weak and young into the middle of the herd, and the bulls will often defend a herd when they could easily have saved themselves by flight. Brehm relates the case of a young monkey who defended an old and decrepid one against a number of dogs, at the risk of his own life. Captain Stansbury noticed a pelican in the lake of Utha which was quite blind and old, yet apparently very fat. He watched the bird, and found that it was fed by others younger than itself. Professor Agassiz has pointed out the conscientiousness in dogs; and indeed their faithfulness toward their masters is not sufficiently regarded. If we are told that this is the result of training, may we not also point out that a similar exhibition of scrupulous behavior in men is the result of education only?

Sir John Lubbock has watched the life of the ants. He says that he never saw an ant permit one of its own species to meet with a mishap without assisting it, and that wounded ants are carefully taken home to the ant-hill. When the fighting ants attack a common enemy it is only reasonable to suppose that a sense of duty leads them to forget danger. It is very probable that the sense of responsibility is more developed in animals that live in large communities than in those which live in pairs or singly. It is difficult for us to determine the conception of right and wrong among the animals because we have as yet no means of communicating with them. We are satisfied if we can secure their obedience by signs; the master seldom learns the language of the slave.

But the fact that we are unable to arrive at a just comprehension of the moral state of the animal world does not prove that the animals are entirely lacking in what we are pleased to call intellectual qualities. Perhaps some of our great economical problems defy a satisfactory solution because we fancy ourselves so high above the rest of the creation. Perhaps we are unable to comprehend the harmony of the universe because we coolly rely upon our own conclusions, and refuse to study it in all its branches.

#### RECENT SCIENCE.

**Chinese Telegraphy.**—The Chinese land-telegraph system has been joined to the Russian system, and messages can now be sent to any part of the world from any station in China, at the rate of \$2 per word, the cost of transmission across the ocean being added. The only Chinese province which cannot be reached by telegraph is Hunan, which still remains opposed to all foreign innovations.—*Engineering, London, June 30.*

**Color-Blindness.**—A remarkable suggestion has recently been

made to the effect that defective color-sense may possibly be a product of civilization, and that the use of tobacco may be a factor. Much inquiry into the degree of color-blindness in different tribes and nations, and the quantity of tobacco used by them would have to be made before this idea could be regarded as established. The statistics at present in evidence can scarcely be said to afford decisive proof. Color-blindness has been found to occur in about four per cent. of civilized European and American males, and among two-tenths per cent. of females. The Finlanders and Norwegians run up as high as five per cent., whilst the Dutch go down to 1.43. Amongst the Arabs and Berbers of Algeria Dr. Favre has found 2.6 per cent. of color-blindness, and some time ago Dr. Fox pronounced the American Indians afflicted to the extent of 1.81 per cent. A careful inquiry made by Messrs. Blade and Franklin, of the Kansas University, gives far more favorable results—only seven-tenths per cent. of the full-blooded Indians of the Haskell Institute at Lawrence being color-blind, the tribes being principally Pawnee, Cheyenne, and Pottawatomie.—*Lancet, London, July 1.*

**Disinfection by Ammonia Vapor.**—Prompted by the good results he obtained in certain laboratory experiments, the object of which was the destruction of certain pathogenic organisms by ammonia vapor, v. Rigler (*Centralbl. f. Bakt.*, May 17, 1893) has investigated the disinfectant properties of this vapor on a larger and more practical scale. He proceeded as follows: Sterilized cotton-threads were dipped in pure cultures of various bacilli (cholera, typhoid, anthrax, diphtheria), and, after thorough impregnation, exposed to the vapor of liq. ammon. pur. in a closed room. The fluid was simply poured out in flat dishes. Certain of the threads were exposed directly to the vapor; others were wrapped in dry cloth, and others, again, in wet cloth, in each case folded eight times, and sterilized; these were then exposed. After the expiration of a period varying from one to several hours, the threads were removed and transferred to nutrient media. The results were as follows: Exposure either directly or in a dry cloth served to destroy the organisms specified in from two to four hours, the media inoculated after this period remaining sterile. Exposure in a wet cloth required, for the same purpose, a longer period, from four to eight hours. Even anthrax spores were destroyed in the times stated. Plate cultures prepared from control threads which had been exposed to pure air under precisely analogous conditions showed innumerable colonies, even after twenty-four hours' exposure, except in the case of cholera. Here, exposure directly or in dry cloth, sterilized the threads in three hours, whilst abundant growth was obtained from those in wet cloth even after forty-eight hours. From these results v. Rigler concludes that ammonia vapor is a powerful disinfectant, especially when acting upon substances in the dry state. He recommends its use in general disinfection (rooms, clothes, furniture). The vapor does not injure materials submitted to it. The cost of ammonia is small. About one kg. will disinfect a space 100 km. volume in eight to ten hours.—*British Medical Journal, July 1.*

**Geology in the Making.**—A curious piece of contemporary geology is being worked out in New Jersey. The whole coast has been long sinking, and the process is still going on. A curious industry is carried on in the southern part of the State—the mining for cedar. Some of these noble trees, exhumed from their swampy burial, exceed three feet in diameter, with the timber perfectly sound. The "lay" of these uprooted trees, according to *The American Naturalist*, indicates the devastation, probably, of extraordinary cyclones, occurring at immense intervals of time, thus leveling one forest upon another that had been thrown down long before. The cedars growing there to-day send their roots among their long-buried ancestors. The rings upon some of the exhumed trees show a growth of 1,500, or possibly 2,000 years, and the existence of

at least two buried forests below the present growth is indisputable.—*Alice Bodington, in Microscopy and Natural Science, London, July.*

**The Eyes of Peruvian Mummies.**—On the occurrence of an earthquake on the coast of Peru, in August, 1868, an American ship, the *Kearsarge*, which was within three miles of the shore, endeavored to render aid to the inhabitants. This done, they set about investigating the attendant phenomena, and discovered a tomb with several Peruvian mummies, which the earthquake had laid bare. These mummies, as is generally known, are simply dried up, as in the great St. Bernhard and certain Italian cloisters. On removing the bandages from the head there fell out two hard oval bodies, flattened at one end, the material being arranged in concentric layers around a central kernel, or nucleus. These were the so-called Incas's eyes. These have now been tested by W. S. Miller, who concluded at first that they were composed of amber. After soaking them a while in glycerine a microscopic examination showed that they were the eyes of some animal. There was still no clue to its identity, but after a part of one eye had been soaked in distilled water a few days it emitted a fishy smell. This was an indication which led to its identification as the eye of a cuttle-fish, a fish very common on the coast of Peru.—*Die Natur, Halle, June 24.*

**The Wondrous Ophthalmoscope.**—By the aid of that most perfect scientific instrument, the ophthalmoscope, with its condensing mirror and myriad of little lenses, the oculist, in looking into a person's eye, sees spread before him a record of the action of many of the more important organs of the human economy. Not only is he by this means able to determine approximately the necessary strength of glass required to give perfect vision, but the existence of tumors pressing on the brain tissue, the condition of the general nervous system, the presence of disease of the kidneys, and the richness of the blood current are clearly traced on the sensitive plate of nature's camera.—*Chicago Times.*

## RELIGIOUS.

### FUTURE OF PRESBYTERIANISM IN THE UNITED STATES.

THE REV. CHARLES A. BRIGGS, D.D.

Condensed from THE LITERARY DIGEST from a Paper in  
*North American Review, New York, July.*

**I**N America, Presbyterianism resulted from a mingling of all the British types, with the addition of elements from the Reformed Churches of France and Switzerland, and a numerous body of New England Congregationalists, who, on migrating to the Middle Colonies, became Presbyterians in accordance with a policy of non-intrusion agreed upon by Congregationalists and Presbyterians at that time. Presbyterianism was organized in Philadelphia, in the spring of 1706, by Francis Makemie, John Hampton, and Samuel Davis, Irishmen, George McNish, a Scotchman, and Jedediah Andrew, John Wilson, and Nathaniel Taylor, New England Puritans. In ten years they had increased to eight Scotchmen, seven Irishmen, three Welshmen, and seven New Englanders.

The two great types of Presbyterianism came into conflict upon the question of subscription in 1728. John Thomson, an Ulsterman, introduced an overture in favor of strict subscription to the Westminster standards. This was opposed by New Englanders, but a compromise was effected on a plan of subscription to "all the essential and necessary articles" of the Westminster standards, and to the Presbyterian government and discipline as "agreeable in substance to the Word of God," to be observed "as near as circumstances will allow and Christian prudence direct."

This fundamental agreement in the Act of Adoption of the Westminster system is the basis of the constitution of the

American Presbyterian Church and the pivot of its history. The strict subscriptionists were not satisfied, but agitated for a narrow interpretation of the Adopting Act. They achieved success in 1741, by taking advantage of an additional majority. A synod of forty-seven ministers was broken up by a majority of two in a total vote of twenty-two, and twelve ministers succeeded in casting out eleven. After several years of earnest effort for harmony the Presbytery of New York united with those who had been cast out and organized the Synod of New York, which became known as the New Side, while the Synod of Philadelphia was called the Old Side. On the New Side were liberal subscription, considerate discipline, vital piety, and aggressive evangelization. On the Old Side were strict discipline, ecclesiastical domination, conformity to rigid types of doctrine, and traditional methods of work. John Thomson and his eleven associates frustrated a union of the Presbyterian Church with the Reformed Churches from Holland and Germany which was advised by the mother-synod, and might have been of great advantage to American Christianity.

[The writer follows Presbyterianism through its various disagreements and reunions; through the doctrinal controversies in the early part of the century; the trials for heresy of Albert Barnes, Lyman Beecher, Dr. Swing, and others; through the battles of the Reviews and the struggles of the Revision movement, down to the last General Assembly at Washington and the suspension of Professor Briggs from the ministry.]

If the General Assembly had the power to determine the faith of the Church by such a decision it would put all liberal Presbyterians in a serious situation, in which they would either be obliged to submit to these decisions or else to retire from the Presbyterian ministry. But an Assembly has no such power. It cannot determine the faith of the Church either by deliverance of opinion or by judicial condemnation of a minister. The Constitution prescribes that the faith of the Church may be determined by the agreement of two-thirds of the presbyteries to a statement of doctrine submitted to them by the General Assembly. Therefore, the only effect of the suspension of Professor Briggs is that his doctrines are declared to be hurtful errors by the majority of the last Assembly. But the minority of that Assembly, who have declared that his doctrines are not hurtful errors, have a legal right to hold those opinions, and to contend for them until they are declared to be hurtful errors by amendments of the Confession of Faith.

Furthermore, the Assembly violated the constitution of the Church and usurped the jurisdiction of the Synod of New York. These unconstitutional acts have not yet been confirmed by the Synod of New York, and until the synod has yielded jurisdiction and officially consented to these actions of the General Assembly, the minority are legally justified in declining to submit to them. All these wrongs may be righted by a subsequent Assembly. The minority and those who agree with them are justified in continuing the struggle for liberty, for truth, and for right.

The majority of votes in favor of the suspension was very great; but if the votes are weighed as well as counted the disparity will not be regarded as serious. The General Assemblies, as they are now constituted, represent the least intelligent portion of the Church, and not infrequently a majority in the Assembly really represents a minority of the ministers and people in the denomination. A majority of a General Assembly is not taken seriously by intelligent Presbyterians.

The only danger of another disruption in the Presbyterian Church at present is in such an assumption of power on the part of another Assembly as would exclude at a blow a large number of ministers and people from the Church. Such action is improbable. There will probably be heresy trials for several years until the ultra-conservatives exhaust themselves and the patience of the Church, when there will be an uprising so strong, so sweeping, so irresistible in its demands for breadth of thought, liberty of scholarship, intelligent appropriation of the wealth of modern science, and the efficiency of modern



methods of work, that the reactionaries will be swept at once and forever into insignificance. The onset of modern scholarship and of scientific methods of study and of work is as steady and sweeping as the march of a glacier. It grinds to powder everything that obstructs its path. The Presbyterian Church will probably not be seriously endangered, but the ultra-conservative party in the Presbyterian Church will be crushed by it in due time.

#### UNDOING THE WORK OF THE REFORMATION.

ARCHDEACON FARRAR.

Condensed for THE LITERARY DIGEST from a Paper in  
*The Contemporary Review*, London, July.

IF there are no valid differences between the doctrines of the Church of England and those of the Church of Rome, and if there was no necessity for the Reformation to repudiate and condemn the ceremonies which were the outward expressions of those doctrines, then every English Churchman is the member of a schism, and only makes himself ridiculous if he loftily condemns his Nonconformist brethren as guilty schismatics.

In these days a man who openly professes and fearlessly maintains the truths which are the sole *raison d'être* of our existence, is denounced by crowds of false Churchmen as being "no Churchman." It makes no sort of difference in this idle taunt that his views are those of all the Apostles, of all the primitive Fathers, of the Prayer-book, the Rubrics, the Articles, the Homilies, and of every authoritative document and every authoritative theologian of the Church to which he belongs.

I. There is, for instance, no shadow of even possible doubt what is the teaching of the Bible, of the Prayer-book, and of the Church of England about the clergy. The setting up of the Presbyteriate as a sacrificial priesthood; the pretense that the ministry is vicarious, not representative; the assimilation of the English clergy to the "massing priests" of the Middle Ages; the claim that our Presbyters perform acts of sacrifice as substitutes for the people—are demonstrably unjustifiable. The claim of priestcraft robs Christians of the most inestimable privileges of freedom which Christ purchased for them with His own blood. It is bringing back the deadliest virus of Romish error, and thrusting a class and a caste between the soul and its free, unimpeded access to God. The Archbishop of Canterbury, on May 5th, in the Upper House of Convocation, said that "it is of great importance, *never more so than now*, to recognize that the Reformation of the Church of England was one of the greatest historical events—the *greatest historical event, I think*—in the history of the Church." He said, still more recently, "The Reformation brings back the Church of God to the primitive model," and yet "*I never take up books or magazines upon such a subject at present but I see a silly carping at our Reformation.*"

Now, the quintessence of the whole retrograde or anti-Scriptural system lies in the pretense that the word "priest" in the English Church means anything but Presbyter. The voice of Scripture cuts away the very taproot of the whole sacerdotal system. The Lord Christ was not a priest by birth, and never in His life on earth performed a single priestly function. The Apostles give to themselves and to Christian ministers ten separate names; but the one name which they NEVER give to themselves, and which they absolutely withhold from Presbyters, is the name of "priest." It is a self-refuting absurdity on the part of Ritualists to pretend that they can claim, and parade, and revel in *the one title* which neither Christ nor His Apostles, nor His Evangelists even remotely sanction. No amount of sophistry, no masses of casuistry, no number of reams of Jesuitical special pleading can impair, in the mind of any plain man, the indisputable fact that Papists and Ritualists select, as the keynote of their whole system, the one term which the New Testament most absolutely ignores, and the one title which the whole system and reasoning of the New Testament most decisively rejects and condemns.

II. The doctrine of sacerdotalism is always allied to the doctrine of Transubstantiation, and Transubstantiation is one of the heresies which the Church of England at the Reformation most decisively and most emphatically repudiated. I cannot conceive any doctrine more essentially antagonistic to all that is pure, noble, and divinely spiritual in the Gospel of Christ, than this attempt to localize and materialize the Presence of God. As yet, I believe, most Ritualists avoid the word Transubstantiation, but they teach practically the same thing under various thin disguises and verbal jugglings. For a time they avoided the word "Mass," which had no possible claim beyond the fact that it was Romish; but now they openly boast that they have both the word and "the thing." Yet, "the thing" practically means Transubstantiation and nothing else; and to teach it in the Church of England is not only heresy, but a direct defiance of her most explicit teaching. There is no possibility to hesitate or to doubt respecting the doctrine of the Church of England. It is, and always has been, absolutely and transparently clear. She rejects Transubstantiation, formally, expressly, unmistakably, indignantly; she rejects no less clearly Luther's doctrine of Consubstantiation; she rejects, also, Zwingli's doctrine that the Lord's Supper is only a commemorative act; she teaches with absolute precision that the Lord's Supper is not a sacrifice; that the Lord's Table is not an altar; that the Body and Blood of Christ are received spiritually, and only by the faithful; that the Presence of Christ is in the heart of the true worshiper, and not, in any sense of the word whatever, in the hands of the priest, or locally on the Lord's Table; that there is no Presence whatever *extra usum*. Yet, in spite of the clearness of this her Scriptural teaching, every error of the Church of Rome on this subject is now taught in the Church of England openly and unrepented.

III. Auricular Confession is the natural result of sacerdotal encroachment and sacramental materialism. Of auricular confession there is not the faintest vestige in the New Testament. It was a gradual innovation of the darkest part of the Dark Ages, and I have no hesitation in saying, and am prepared to prove to any extent, that it has been stamped by age after age with the just stigma of indelible abhorrence.

It is worse than preposterous to argue that this dangerous practice can be based on the pretense of any inherent priestly power to absolve sin. None but God can say *Absolve te*.

Also, it should be observed that the ignorant and indiscriminate abuse of auricular confession is even more perilous in England than it is in the Church of Rome; for in the Church of Rome there is, I believe, some limitation put on the right to hear confessions. How are we to assume, in the face of fact, that all "priests" have that gift of "spiritual discernment," without which the pretense to absolve becomes not only baseless, but pernicious? But in the stress of unrestrained license to which we have now been reduced, any silly youth who has barely scraped through a poll degree, and who may have shown in his ordination examination an incredible ignorance of the most elementary facts of Scripture, scholarship, and theology, thinks himself at liberty, as soon as he enters a parish, to pose as a confessor, and to tell men and women whose very shoes he is not worthy to tie that they are to come and kneel to him "as culprits before their judge." Not to dwell on his utter unfitness to dabble his unspiritual hands

"In the dark, dissolving human heart  
And hallowed secrets of this microcosm."

Such a youth, in his self-sufficiency and blindness, may hopelessly poison the peace of families; may

"Divert and crack, rend and decarinate  
The unity and wedded calm"

of households; may subtly alienate the love of wives from their husbands; may sow discord between the daughter and her mother; may, in sheer incompetence, and without consciously wicked intentions, reduce the whole religious state of

the silly and the impressionable to a chaos of hysteric falsities by teaching for doctrines the deceits of men.

And what will come of all this? Already numbers of Evangelical laymen—grieved, abandoned, insulted, and despondent almost to death—have had their allegiance to the Church of their fathers rudely shaken and impaired; already many of them have been driven to worship in other religious communities because they will not tolerate the Romish Church in England. A few years ago many of them would have fought heart and soul to arrest the peril of Disestablishment; now they will scarcely lift a finger to avert the overthrow or humiliation of a Church which, in their opinion, is turning its back on the very principles of its foundation.

Disestablishment will be one of the first consequences of the triumph of Ritualism; and immediately after Disestablishment will come the necessity for and the certainty of a NEW REFORMATION—to reestablish the truths which Ritualism endeavors to overthrow.

### THE RELIGIOUS BIGOTRY OF WOMAN.

J. FROHSCHAMMER.

Translated and Condensed for THE LITERARY DIGEST from a Paper in *Deutsche Revue, Breslau, June.*

THE Apostle Paul wrote the decisive command to the Corinthians,\* "Let your women keep silent in the Churches;" and he added, "for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the Law. And if they will learn anything, let them ask their husbands at home." So the Apostle. And, in fact, through all the centuries of Christendom, excepting only among some few inconsiderable sects, it was never permitted to a woman to exhort the believers.

But if it was forbidden to woman to speak in the Church, that is to address the assembled hearers, she had, nevertheless, a great deal to say in the Church as an organization, in respect of its affairs, its services, and even of its doctrines. We are told that in the disputes between the orthodox and the Aryans in the Fourth Century, the market-women of Constantinople disputed vigorously concerning the "begotten" or "unbegotten" nature of the "Son" or "Logos." This influence of woman in the Christian Church in that age was very prejudicial both through the specific feminine characteristics which came into play, and through womanly bigotry and the fanaticism which ordinarily accompanies it. We do not dispute for a moment the important and beneficial influence which woman has exercised in religion, and in religious training. The religious education of the children in the domestic circle by a mother of simple faith and high principle, by making religion an element of life and conduct, does more for its maintenance than could be achieved by any external agency. It is, nevertheless, true that the active participation of women in Church matters has been most pernicious: principally in respect of the bigotry of the sex, and the fanaticism commonly associated with it; but specific feminine characteristics have also played their part, as in the following conspicuous instance. It occurred in the Tenth Century. The Western Church was reduced to the deepest degradation and disgrace by two unprincipled, domineering Roman women, Theodora and Marozia, who acquired such complete control of the Bishop's chair in Rome that for nearly half a century they were able to fill it with their own creatures, sons, and grandchildren. This disgraceful state of affairs in the Romish bishopric, which even at that time laid pretensions to universal supremacy, continued with but little interruption till near the middle of the Eleventh Century, when three contemporaneous claimants of the Episcopal See created such a scandal that the Emperor Henry III. was moved to interfere and rescue the Papacy from the degradation into which it had fallen. But, as before said, it is feminine religious bigotry and fanaticism which has exercised the most pernicious influence in the Church. The Kaiser had scarcely restored the Papacy to

\* 1 Corinthians xiv., 34.

respectability when it began to foster the ambition to subject all earthly rulers to its sway. Hildebrand was the embodiment of these ambitions, and on being elected to the chair, he took every opportunity to assert his pretensions, especially against the Emperor. In this he secured the zealous support of a bigoted, blindly-devoted woman—the Margravin Mathilde of Tuscany, the faithful servant of the Holy Peter. In her Papal-Churchly zeal, she made over her vast estate to the Romish Church, to the great indignation of her husband, the Duke of Lorraine, and acquired such an enormous influence in Church affairs under Pius VII. that both German and Italian bishops complained that the Church was ruled by a female senate. This Mathilde owned also the Castle of Canossa, where, under her protection, Pius VII. humiliated the Emperor Henry IV. to the dust from which his father had raised the Papacy. The activity of this bigoted woman brought even more disgrace upon the Roman Church than the intrigues of the two corrupt women afore-mentioned, and was primarily instrumental in prompting the Church to a gradual renunciation of its character as a religious institution for a hierarchal struggle for universal dominion.

When female bigotry allied itself with fanaticism against so-called heretics, it showed itself capable of the most atrocious deeds. A conspicuous example is that afforded by Catherine de Medici, niece of the Pope, and mother of King Charles the IX., of France. She was the prime author of the so-called Bartholomew Massacre, in which the Huguenots of Paris and elsewhere were ruthlessly butchered in cold blood. A century later and France was again subject to the influence of a cruel, bigoted, and fanatical woman, fired with hate and persecuting zeal against the Huguenots. This is Marie de Maintenon, the mistress, and later the prime counsellor of Louis XIV in religious matters. She was, perhaps, the more relentless from the fact that she herself had been brought up a Huguenot. While on this subject, we may instance another French woman of modern times, who, equally under the influence of bigotry and reckless fanaticism, plunged her country and thousands of people into ruin. We mean the prime author of the Franco-German War of 1870—the Empress Eugenie. She made herself the tool of the Jesuits, who hoped by her agency to crush the growing power of Protestantism. The Catholic Church has ever recognized in woman's bigotry and fanaticism a most effectual means of compassing clerical ends; and woman, so far from seeking instruction from her husband in religious matters, as commanded by the Apostle, is completely dominated by the clergy, who take advantage of her bigotry to force her to bend all her influence to the support of clerical pretensions against the State; a measure which may well be carried so far as to arrest the spiritual, and even the material, development of a people, resulting in its final stagnation or overthrow. And now to return to the words of the Apostle it is very much to be desired that woman should "keep silent in the Churches" not only in the congregation, but also in respect of all matters of Church policy, for evil cannot but result from the influence of womanly bigotry in Church ordinances. All history tends to support this conclusion, which may indeed equally be inferred from the nature of the thing. Woman, as we all know, is mainly influenced by subjective impulses—to a very small extent only by established principles and logical deduction. She seeks to make sentiment the guide of life, and in the giddy whirl and tumult of human conditions and conflicting interests, sentiment for the most part leads to misapprehension, one-sidedness, and unjustifiable conclusions. It is the same in religion as in politics. We may not be guided and influenced by sentiment which simply reflects our own unregulated wishes and longings, and not being founded on an investigation of the real conditions, must easily prompt us to be unjust to others. But it is far worse when an objective, hard, logical, perfected Church-system is made the motive principle and ruling element in the impressionable life of sentiment, claiming from the individual the absolute abnegation of personal judgment. In this case, every human consideration which may yet tend to influence conduct is ruthlessly thrust aside. It is opposed to the teaching of the priests and, "We ought to obey God rather than men." Bigotry and fanaticism are the foes not only of intelligent humanity, but of pure religion itself. It was not the infidels who nailed Jesus to the cross but the blind bigotry of scribes and Pharisees and priests, and the fanaticism of the ignorant Jewish people which they stirred up.



## SUMMARY OF PERIODICAL LITERATURE.

## BIOGRAPHICAL.

**Arago (François).** Messrs. Tisserand and Cornu, of the Institute. *Revue Scientifique*, Paris, June 17, pp. 5.

ON the 11th of June a statue to François Arago was unveiled at Paris and several discourses were delivered, two of which are here given. These discourses recount the great services rendered to science by Arago, who was connected with the Observatory at Paris for nearly half a century, and during that time became one of the leading astronomers and physicists of Europe.

**Baudelaire (Charles) and Edgar Poe.** A Literary Affinity. Esmé Stuart. *Nineteenth Century*, London, July, 16 pp.

THE writer deals with the strong affinity between the minds of the writers named in the title, and of which Baudelaire at least was fully conscious. He spared no pains to secure everything that Poe wrote, and he says, "I have discovered in Edgar Poe's works, poems and stories which had been lying dormant in my own brain, vague, confused, ill assorted, whilst he had known how to combine, to transcribe, and to bring them to perfection." Through Baudelaire, Poe's tales are now regarded in France as classical models.

**Hansa (the), The Queen of.** Wilhelm Röseler. *Schorer's Familienblatt*, No. 8, Berlin.

DESCRIPTIVE and historical sketch of Lubeck, the chief of the powerful Hanse towns of the Middle Ages. Lubeck originally called Linbice, by the Wends, became a city 750 years ago. Emperor Henry the Lion fortified the city and gave it many privileges. The Danes, under Waldemar II. made themselves masters of the place; and for centuries after, Lubeck ruled the northern Kingdom, deposing the Danish kings at pleasure. As the chief of the Hanse towns, Lubeck was far more populous than to-day; now it has less than 100,000 inhabitants, but, like the rest of Germany, the city has marvelously improved its status since the reestablishment of the Empire.

## EDUCATION, LITERATURE, ART.

**Books, How to Catalogue.** J. Taylor Keay. *Nineteenth Century*, London, July, 9 pp.

THE writer argues that it is not scientific or necessary to mix up the subjects of books in a catalogue under authors' names. It is hardly possible to deny that all real literature may be placed under the three heads that Francis Bacon indicated—namely, History, Philosophy, Poetry; or, in other words, Memory, Reason, Imagination. The only exceptions would be encyclopædia works and general periodicals. The division of all literature under certain heads or classes and their nomenclature are proper subjects for settlement.

**Exhibitions (Small).** Hermann Helferick. *Die Kunst für Alle*. München, Heft 18.

LONDON and Paris have seen lately several minor Art Exhibitions. The most of these contained the works of people which the academies refused to "hang," and this refusal has been, to all appearance, generally very just. Some exceptions to the rule must be made, however. Among these are the two Meissonier exhibitions at Paris—one at George Petit's, and the other in the School of Art, and the Burne Jones Exhibition in London. The majority of our painters appear to think that expression counts for nothing in art. The technical execution is undoubtedly far better in our days than it ever was, but the works of our artist do not touch the heart, they only please the eye.

**Civic Duty, The Teaching of.** James Bryce. *Contemporary Review*, London, July, 15 pp.

DISCUSSES the habits of civic duty which it should be the function of the schoolmaster to impress on his pupils, and of the methods by which he should seek to form them. The question is raised as to how far the teaching of elementary politics ought to be treated historically, but it is declared to be of more importance than history—certainly than history as it is generally taught.

**"Faust," The Translation of.** François Sabatier. *Die Grenzboten*, Leipzig, No. 26.

THE French are so accustomed to speak of us as barbarous, and of our art and industry as not worthy to be mentioned, that they do not even take the trouble to study the poetry and literature of a nation "which is nearing its end." But there is no rule without

exceptions. François Sabatier's translation of "Faust" proves that he has studied Goethe with an enthusiasm which is quite wonderful in one of his nation. Throughout the whole of his work he has managed to render the most difficult passages in a manner which proves what may be done in the way of translation by one who is a born poet.

**Ireland at the World's Fair.** The Right Hon. the Countess of Aberdeen. *North American Review*, July, 6 pp.

IT was the intention of those to whom the work was given to represent the quiet and peaceful cottage-life of Ireland; and of Blarney Castle, an exact reproduction of the stronghold of the old McCarthys; and the actual dwellers and workers in the village, the writer says, "This comes as near the original as circumstances will permit." "But," she goes on to say, "we not only desire to represent the life of Ireland's peasantry, but we desire to appeal through their skill and quickness and dexterity to Ireland's friends and to show that through these qualities a great work can be done for Ireland."

**Laboratory Method (The) in the Study of English.** Robert W. Herrick. *Harvard Monthly*, June, 12 pp.

THE most complete statement of the Laboratory Method is said to be found in Mr. L. A. Sherman's "The Analytics of Literature." It prescribes a systematic analysis of a given poem or play or novel with the object of classifying all results according to some comprehensive scheme. The writer criticises the advocates of the method, sarcastically remarking that they would indoctrinate us with a love of the beautiful by means of an "experimental" science free to all industrious students. He holds that the secret of the charm of a work of art is that, like the mystery of life, it eludes all analysis.

**Russian Folk-Songs.** John Comfort Fillmore. *Music*, Chicago, June, 16 pp.

THIS article is a study in musical psychology. The music of fourteen of the songs is given, and some of the words of three of them, but the article is mainly devoted to the study of the Russian and Cossack folk-songs as types, to the origin of primitive music, and its function as the expression of feeling; with a discussion of major and minor chords, and of the five-toned scale of so many primitive races.

**Undine. Sonata for Pianoforte and Flute.** Edith V. Eastman. *Music*, Chicago, 10 pp.

STARTING from the assumption that the "Undine Sonata," by Carl Reinecke, was at least inspired by the sad and beautiful tale of the Baron de la Motte Fouqui, the writer presents us with an outline of the story, with the object of rendering the music more interesting and more intelligible.

**Winchester College, 1313 and 1893.** Arthur F. Leach. *Contemporary Review*, London, July.

A HISTORY of this college, founded by William of Wykeham, Bishop of Winchester, for the education of the upper and middle classes of Englishmen. Eton, whose constitution is founded on that of Winchester, is the only other survivor of the public schools of ante-Reformation days; and it is the influence of these schools, says the writer, which has enabled England to advance by Reform Bills, instead of Revolutions.

## POLITICAL.

**France, The Armies of.** T. Dove Keighley. *Pall Mall Magazine*, London, July, 8 pp.

THIS is a very careful study of the military position of France, her measure of preparedness for war, and the obstacles she must be prepared to encounter. The writer treats the French and German armies as of approximately equal strength, and, while holding Russia as more than a counterpoise to Austria and Italy, suggests the possibility of her suffering severe reverses at the outset, and thus leaving France to bear the brunt of the campaign. The writer concludes with the argument that England is neglecting her armament to an extent calculated to invite attack.

**French (The) and the Cabyles in Algiers.** Dr. W. Kobelt. *Der Globus*, Braunschweig, No. 1, Vol. 64.

SINCE the Republic has learned to make a difference between the original people of Algiers, the Cabyles and the Arabs, and has begun to treat the former according to their national customs, they have become very quiet citizens. But a new danger to French supremacy is arising. In spite of all the privileges granted to European colonists, the Cabyles manage to make themselves masters of the situation. They compete successfully with European artisans, and buy up the land. But they are not very grateful to the French,



who have brought them civilization. They remain the same proud, untamed race which they have always been described to be since the days of Carthage.

**Militarism.** Albert Schaeffle. *Die Zukunft*, Berlin, June 17.

THERE is indeed a militarism in Germany which is objectionable. It consists in the term of service,—three years is too long. The military way in which the country is governed is unsuitable to the times, and the behavior of uniformed men against civilians is reprehensible. But, as for the army itself, it is not unpopular, and every German understands that we must be strong enough to defend ourselves. The talk about the high taxes in reference to the army increase is simply ridiculous. A nation which consumes annually 2,210,000 hectoliters of spirits, 53,400,000 hectoliters of beer and 80,000 tons of tobacco can very well afford to pay an additional 60,000,000 marks to insure its position in Europe.

**Military Service; Two Years' and One Year's Term.** By a Poor Man. *Die Grenzboten*, Leipzig, No. 26.

THREE years is the usual term of service in the German army, but it is proposed to lower it to two years. The writer thinks that many men are not well enough developed intellectually to become good soldiers in that time. These ought to serve three years, as before, while any one able to pass the necessary examinations should be allowed to serve one year only, without defraying all his expenses out of his own pocket, as is the case under the present one-year volunteer system.

**Ninth Clause (The). To My Fellow Gladstonians.** Dr. Wallace, M.P. *Nineteenth Century*, London, July, 12 pp.

THE writer charges the advocates of Home Rule with deserting "the Master on the Ninth Clause," preferring "to follow Mr. Labouchere or Mr. Harry Lawson, who reverse or reject it; and bases his argument that all the friends of Home Rule should stand by the Ninth Clause, on this proposition: the Ninth Clause embodies Mr. Gladstone's "conviction as to what is politically right. If Ireland gets a government and legislation of its own, it may be theoretically right that its representatives should share in the control of common or imperial affairs in the Imperial Parliament; but Mr. Gladstone's distinctly announced and long-cherished contention is that in that case they should not also participate in the management of British affairs."

**Siamese Boundary Question (The).** The Hon. George N. Curzon, M.P. *Nineteenth Century*, London, July, 22 pp. With a Map.

THIS paper deals with a question of present interest: the Map in Siam. The writer sums up the consideration of the question of ownership with these words: "It cannot be doubted that the Siamese have the superior case, or indeed that the French have no case at all, but have been guilty of one of those acts of aggression that stamp the insolence of a stronger Power at the expense of a weaker." He also says: "The proximity of Siam to our Indian dominions, the enormous preponderance of British political and commercial interests—as compared with the total absence of any corresponding French qualification—render it impossible, therefore, for any British Government to acquiesce in further and more serious assaults upon Siamese territorial integrity, or in the institution of a rival and hostile European influence at Bangkok."

**Siam, The Future of.** Henry Norman. *Contemporary Review*, London, July, 14 pp.

THE tone of this article is very decidedly opposed to allowing France to annex Siam, a country which is graphically characterized as "the largest and richest piece of the earth's surface remaining in the possession of a race not strong enough to defend it, nor civilized enough to develop it." The writer holds that the future of Siam is a matter which concerns Englishmen most of all.

**Silver Legislation and Its Results.** The Hon. E. O. Leech, Late Director of the Mint. *North American Review*, July, 11 pp.

A HISTORY of silver legislation since 1878, when the House of Representatives passed a Bill for the free coinage of silver dollars. The writer then shows that the change from a gold to a silver currency in this country has been disastrous. That European investors did not fail to note the fact that, while our gold reserves were rapidly and seriously diminishing, our gold obligations were as rapidly increasing. "The result has been to produce a thorough distrust in our ability to maintain gold payments." "At home the same apprehension has become almost universal among bankers and business

men in the Eastern and Middle States, creating a feeling of distrust," etc. "The remedy naturally suggests itself—the absolute repeal of the present Silver Law." The writer says further: "In this lies the permanent evil of a silver basis for our currency: the uncertainty in the value of our money as measured by the money of commerce—gold."

**Voting (Obligatory).** Paul Laffitte. *Revue Bleue*, Paris, June 17, pp. 2.

THE writer speaks with approval of a law just passed in Belgium, which makes it obligatory to vote, on those who have the right, arguing that such a law should be passed in France, where often more than two million electors stay away from the polls. It is maintained that such a law would not be an infringement of any one's liberty any more than it is to be obliged to serve on a jury.

**Ulster: Facts and Figures, A Reply.** Thomas Sinclair. *Contemporary Review*, London, July, 12 pp.

CONVERTING the position taken up by Mr. Colclough in his paper in the June number of *The Contemporary*, ridiculing the figures on which he based his conclusions, and pointing out the sources of his errors, the writer defines Ulster's claim to be that she has secured mercantile and industrial progress and social contentment and prosperity, not unworthy of being classed with similar results in Great Britain, and this, under precisely the same laws as those which govern the other provinces and cities of Ireland.

**Unionist Leaders, Inconsistency of.** John O'Callaghan, *Donahoe's Magazine*, Boston, July, 5 pp.

THE writer calls attention to the utterances of several of the prominent opponents of Home Rule, showing that not long ago they espoused this measure. Among those named who have turned "political somersaults" are Joseph Chamberlain, Lord Salisbury, Lord Hartington, now the Duke of Devonshire; Mr. Henry Matthews, late Home Secretary, Lord Randolph Churchill, and even Mr. Balfour.

#### RELIGIOUS.

**Conscience.** Rev. C. A. Burtner, Ph.D. *Quarterly Review of the United Brethren in Christ*, Dayton, O., July.

THE writer, after presenting the views of several distinguished psychologists who regard conscience as a faculty of the human mind, fallible and educable, defines it as "that which perceives and feels rightness and obligatoriness in choices." Practically he contends for the infallibility of conscience.

**Criticism, The Higher.** Prof. S. F. Breckenbridge, D.D. *Lutheran Quarterly*, Gettysburg, July.

AFTER a review of the conclusions of the higher critics in respect of the authorship of the Pentateuch, predicts that the traditional theory of their origin will ere long be reestablished, the writer basing his conclusions on the fate of Lessing's "Wolfenbüttel Fragments" (1774-78) regarding the Messiahship of Christ, and the teaching of the Tübingen school as to the origin of the books of the New Testament, each of which, during its little day, caused as great a commotion in the Christian Church as the Higher Criticism has done.

**Devil (The), the Prince of this World.** Rev. J. T. Gladhill, A.M. *Lutheran Quarterly*, Gettysburg, July.

CONCLUDES that the Devil was never in Heaven, but was made by God to be the Prince of this world. There is no Biblical evidence as to when he fell from God, but the pre-Adamite world shows abundant evidence of his destructive power.

The Biblical records of Satan from his temptation of Adam and Eve onward, are traced in detail and he is shown to be the author of disease and death, but in the long run the seed of the woman shall be victorious and the Devil cast into the lake of fire and brimstone.

**Job, The Original Poem of.** Dr. E. J. Dillon. *Contemporary Review*, London, July, 48 pp.

THE poem of Job in its primitive form as it existed before Jews expurgated and transposed it is here given in the full text as restored by Professor Bickwell. The writer regards the poem as an arraignment of the Jewish creed of the day which taught that God rewarded man in this life according to his deeds. Job's arraignment of the Almighty for His injustice in afflicting him without cause, would naturally have struck the Jews as impious, and the sentence beginning "I know that my Redeemer liveth" is said to be a Christian interpolation or perversion. Neither Job nor the Jews had any conception of a future state in the age assigned to the poem.

The poem itself is prefaced with an elaborate critical notice.



**Ponerology.** Editorial. *Quarterly Review of the United Brethren in Christ*, Dayton, Ohio, July, 11 pp.

UNDER this head the Editor treats of the Devil as the impersonation of the evil principle, antagonistic to God and marring His works, not as coeternal with Him, not even as originating, nor as continuing by His consent. Not only all moral evil, but all the throes and spasms of nature, the earthquake, the tornado, the pestilence, etc., are declared to be the fearful utterances, the infernal demonstrations and acts of the "prince of the power of the air."

**Soul (the), The Preëxistence of.** Rev. C. S. Barringer. *Lutheran Quarterly*, Gettysburg, July.

THE author takes up the theory of the preëxistence of the soul only to antagonize it, contending that it has no support in Scripture, and that the breach of continuity between a conceivable past state and this present one would be destructive of all identity with such past. Moreover, this theory, which has been advanced to vindicate the divine government, fails of its object. If the "Fall of Man" is irreconcilable with Divine Justice, his "fall" in a previous state would equally be so.

**Testament (My).** Hyacinthe Loyson. *Contemporary Review*, London, July.

PERE HYACINTHE'S testament consists of his views on politics and religion, which he sums up in the three words, France, the soul, and God, these he leaves to his son, to his wife, to all the members of his spiritual family, and to all those who have not found, but who in the uprightness of their heart have earnestly sought the "Unknown God."

#### SCIENCE AND PHILOSOPHY.

**Anthropometrical Descriptions: A New Method of Determining Individual Identity.** A. Bertillon. *Humanitarian*, London, July, 15 pp.

A DESCRIPTION of a method by which habitual criminals, who try to deceive the police authorities may be identified. The anthropometrical method is the measuring for each subject examined, of the various bony substances, always the same and taken in regular order. These are, specially, the height, the length, and breadth of the head, the length of the foot, of the middle finger, etc. In Paris alone, on an average, about twenty recognitions per month were finally made from photographs; whereas, by the new method, about forty recognitions per month were made.

**Electricity and Biology.** W. Humphris Winny. *Humanitarian*, London, July, 3 pp.

THE purpose of this paper is to point out that electricity may influence life in other than merely curative ways. It is well known that certain creatures, as the *gymnotos*, the *torpedo*, and the *skate*, are able to generate within their bodies currents of electricity. That electricity bears an intimate relation to vegetable life, one instance is given. M. Specnew electrified a number of seeds, and found that the plants treated by electricity matured in one-half the time required for those not so treated.

**Cholera, Facts and Doubts About.** L. Brëmer, M.D. *Bacteriological World*, Battle Creek (Mich.), June.

THIS is a general study of the etiology of cholera, and a presentation of the opposed views of Koch, who asserts a specific vibriion; of Pettenkofer, who claims that this vibriion in the system is harmless except under specific local conditions; and of Hamilton, who, as the results of his study in India, makes the extraordinary announcement that there are at least ten clearly distinct spirilla met with in the intestines of cholera patients, and some cases of cholera in which none are present. The writer appears to lean to Koch's views.

**Maternity, The Alchemy of.** Victoria Woodhull Martin. *Humanitarian*, London, July, 9 pp.

THIS paper deals with the question of heredity in respect of the improvement of the human race. The writer says: "The laws of heredity will be understood only when our knowledge of the nervous system becomes more perfect. Our knowledge of how acquired characters are gained becomes greater as we comprehend how acquired characters are lost."

**Mechanical Appliances, Advance in.** Eduard von Hartmann. *Die Gegenwart*, Berlin, No. 25.

THE distinguished philosopher sets forth that in spite of everything which has been said to the contrary, the masses live better since the invention of machinery. The consumption of food has increased as well as that of clothing. Many things, like books and journals, formerly only in the hands of the rich, have now become

common property. And although the number of those who suffer from want is still large enough to demand our closest attention, yet it is small when compared with the number of beggars and vagrants of former ages; famines have become unknown in really civilized countries.

**Medicine (Mediæval).** Alfred Momeril. *Humanitarian*, London, July, 5½ pp.

THE writer makes the Church responsible for many of the diseases that were prevalent in the Middle Ages, because the physicians were handicapped by the priests, and the theories of the ecclesiastics in regard to the origin and treatment of diseases were accepted rather than the opinions of those learned in medicine. As an example of diseases for which the Church was especially responsible, he notices "the diseases which result from dirt. Ecclesiastics invariably insisted on the peculiar sanctity of filth. No one ever heard of a clean saint. Athanasius eulogized St. Anthony because he never washed his feet. Sylvia was celebrated for never washing any part of her body, except her fingers; while St. Abraham never washed at all."

**Vermin, all Kinds of, The Fight Against.** Dr. Karl Russ. *Das Buch für Alle*, Stuttgart, No. 26.

PRACTICAL hints for the destruction of bugs, fleas, cockroaches, mice, etc. Rather droll is the advice how to catch cockroaches. A thread of worsted, hung from a nail into a bottle, a few inches from the bottom, leads the roaches to enter the trap; the bottle may be baited with molasses. More scientific prescription against mice. It appears that Professor Löffler has succeeded in raising the bacillus of a kind of typhus specially destructive to all rodents, but entirely without effect upon other animals. Professor Löffler employed his bacillus with success against the mice in Thessaly. It has been used in Germany with great success also. The author remarks that nearly all vermin can be killed by a bacillus of some kind.

#### SOCIOLOGICAL.

**Cookery as a Business.** Mary Harrison. *Nineteenth Century*, London, July, 10 pp.

QUOTING the familiar passage from "Lucille," which begins,  
We may live without Poetry, Music, and Art,  
and ends,

But where is the man that can live without dining.

the writer warmly advocates the establishment of institutions for the teaching of cookery as a business; maintaining that a girl could thus fit herself for good domestic service on leaving school, and be provided with an occupation which would be physically and mentally beneficial, which would enable her to obtain very remunerative employment; while, if she married, her knowledge would add greatly to the comfort and happiness of her home.

**Divorce Made Easy.** Prof. S. J. Brun. *North American Review*, July, 7 pp.

WITH the exception of South Carolina, which has no divorce law, and New York, which has only one ground for the granting of divorce, all the States of the Union grant divorces on the ground of cruel and inhuman treatment, in addition to the usual statutory grounds. During the period 1866-86, while the population increased about 60 per cent., divorces increased 157 per cent. The writer cites several cases to show what constitutes inhuman and cruel treatment. In one case the court grants a divorce to the wife because her husband does not wash himself. In another case the wife gets a divorce because her husband smokes; in another, because the husband insists upon reminding his wife that she is to be obedient. The writer attacks the argument that divorces encourage morality.

**Economic Education, The Problem of.** Simon Newcomb. *Quarterly Journal of Economics*, Boston, July.

THE writer tells us that the divergence between the political economists who have studied the subject scientifically and the people at large is a growing one, and he explains this by the spread of education and diffusion of newspaper literature. Intelligence is aroused, but critical analysis, continuous thought, or the study of facts is not cultivated. As a consequence man has only to think, to fall into the errors natural to this state of culture. In all other departments of science the authority of experts is accepted unquestioningly. This is because men of average culture accept it. The masses follow their lead. For a reform in popular theories of political economy it is then necessary to instruct men of average culture in sound principles on this important subject.

**Evolution of Our Race. A Reply.** Frederic Harrison. *Fortnightly Review*, London, July, 14 pp.

THE "Reply" is to a book—"National Life and Character: A Forecast," by Charles H. Pearson, Hon. LL.D., etc., in which he assumes that civilization will remain as it is. Mr. Harrison believes that humanity will rise to the occasion and make successful efforts to triumph over the dangers which beset it. We have no right to rob Humanity of its higher, and perpetuate its lower, attributes. Looking at the brighter possibilities, we may regard the civilization of man as hardly yet begun, and all the thousand centuries of the past as but the prologue of man's real career.

**Fashion, The Follies of.** Mrs. Parr. *Pall Mall Magazine*, London, July, 12 pp.

DEALS with the absurdities of the toppling head-gear of the reign of George III., which are amusingly illustrated by fac-similes of originals in Dr. Parr's collection of old prints. To allow these overgrown, stupendous head-arrangements free entrance and exit, doors of houses and rooms had to be heightened, and the tops of carriages had to be taken off. The writers of the day satirized the fashion, but neither this nor the charge of uncleanness involved in the habit was of any efficacy.

**Indian The, What Shall Be Done With Him.** Capt. Chauncey Yellowrobe. *National Popular Review*, Chicago, July.

CAPT. YELLOWROBE is a Sioux Indian, and the paper here published was read at the Department Congress of the Woman's National Indian Association, at Chicago, May 17. He contends that to civilize the Indian it will be necessary to break up the reservations, abolish the ration system, and make education compulsory. If we would make an American citizen of him, we must treat him as we treat Germans, Italians, and Poles. He must cease to be a pauper before he can become a citizen.

**Pan-Britannic Gathering (The).** J. Astley Cooper. *Nineteenth Century*, London, July, 12 pp.

MR. COOPER made known his idea of a Pan-Britannic and All-Anglican gathering through the pages of *The Nineteenth Century* last September. He aimed to bring about a periodical representative gathering, and to establish a National and Racial Festival every fourth year, and he now says: "So general has been the support accorded to the idea in America, Australia, India, and South Africa that its complete realization seems to be but a matter of time coöperation." In the present article he elucidates in detail the objects and plan of the proposed gathering.

**Social Progress.** A. H. Moncur Sime. *Humanitarian*, London, July, 6 pp.

THE writer of this paper suggests the impracticability of the "communistic" principles of Bellamy and William Morris, and other enthusiasts who imagine that a perfect remedy for all evils that menace the stability of nations may be found in a system of Socialism, whereby all would share everything in common. He says: "The great problem which presents itself in the consideration of this question of Socialism is not how the present civil institutions are to be improved, but rather how are men to be taught to look upon mere self-interest as base, mean, and cowardly, and how taught to realize profoundly the greatness and sanctity of humanity as a whole."

**Swabian Colonies (The) in Palestine.** Schmidt-Weissenfels. *Die Gartenlaube* No. 12.

THESE colonies were originally begun by the sect of the Pietists, under the leadership of Christopher Hoffmann, in 1869. When the colonists began to see that the end of the world was not as near as they had expected, the hard-headed German farmers began to pay more attention to the tilling of the soil, and these colonists are to-day the most prosperous in the Holy Land. The colonists number about 2,000, and their settlements are at Haifa, Jaffa, Sarona, Jerusalem, and Rephaim. They grow grapes chiefly, and make wine, which is exported to Egypt.

**Trade, How Distrust Stops.** Edward Atkinson. *North American Review*, July, 5 pp.

THE points made by the writer are: "Credit depends upon the quality of the money. The quality of the money is doubted." "This doubt of the quality of the money has been caused by the attempt to put a dollar made of silver into circulation under an Act of legal-tender, which dollar is not worth as much after it is melted as it purports to be worth in the coin. Bad legal-tender money is now driving good money made of gold out of circulation." "The

proposal to coin silver dollars without limit, and to force people to take them by an Act of legal-tender is an intolerable fraud."

#### UNCLASSIFIED.

**Battleships (German) in a Storm.** Daheim, Leipzig, No. 36.

DESCRIBES the construction of the modern ironclad vessels. The article is, however, chiefly of interest for its illustration, which is copied from a crayon made by the Emperor Wilhelm II.

**Coffee-Farms in Guatemala.** Ed. Wessel. *Das Neue Blatt*, Leipzig, No. 24.

IT is not generally known that the coffee-tree grows very well in the mild climate of Guatemala. The berries of that country are as valuable as those of Java, and many men have become rich through coffee-culture. The farmers are chiefly Germans, one man owning fifteen square miles of coffee-fields, giving an average profit of \$100,000 annually.

**Honey-Bees, The Life of.** Carl Auspacher. *Daheim*, Leipzig, No. 36.

THE increasing consumption of foreign sugar and stearin had almost killed the honey-industry, when the present rational mode of bee-farming came into use. The bees are nowadays compelled to work exactly as their human master wishes them to do. The modern beehive is divided into three compartments. The upper is for the honey alone, a wire netting allows the working bees access to it, but prevents the queen from depositing her eggs there. The middle room is for breeding purposes. The lower compartment serves as a dormitory. It has been proved that, when a swarm "goes on a strike," the fault lies with the queen. If she does not lay enough eggs, the working bees have nothing to do. In this case the German bee-farmer removes the old queen and puts a new one in her place, when the swarm immediately begins to gather honey.

**Mirror Works (The) of Furth.** Dr. Conrad Alberti. *Zur Guten Stunde*, Berlin, No. 23.

THE town of Fürth, near Nürnberg, in Bavaria, supplies a large part of the world with looking-glasses and mirrors. Hundreds of lives are sacrificed annually in the manufacture of these mirrors. A dread disease, called mercurialism, attacks, sooner or later, the workers who cover the back of the mirror-glasses with mercury. The symptoms of mercurialism are found combined with the horrors of scurvy, St. Vitus's dance, and alcoholism.

**Revenge (A).** C. Eg. *Das Neue Blatt*, Leipzig, Heft, 23.

THIS is an interesting incident connected with the rising among the tenantry of the county of Wexford, in Ireland, in 1798. Captain Gunnell, an officer noted for his barbarous cruelty, is the judge of the unhappy peasant prisoners. Among the accused is a young man named Patrick O'Darcy. His guilt is not proved, but an Irishman more or less does not matter, thinks the captain, and orders him to be shot. On the evening of the same day he receives the following letter: "Patrick O'Darcy ceased to live Oct. 1, 1798. Captain Gunnell will die Oct. 1, 1799. Only a twelvemonth!" "Who brought this letter?" inquires the captain. "Faith, sir," answers Corporal Diouys. "I thought 'twas O'Darcy himself, though I helped to bury him."

Wherever the captain went after that, the uncanny apparition of the dead peasant showed itself to him. Though by no means superstitious, the officer became nervous. On the first of every month a letter was brought to him written in the same hand, and containing the same sentences. He fled to the continent. On October 1, 1799, he was in Holland. Utterly prostrated by this continual persecution he fell into a fever. At precisely five o'clock a young man in the dress of an Irish peasant entered the room, and Captain Gunnell, uttering a fearful cry, fell back, dead. Richard O'Darcy, the brother of the executed Irishman had haunted the officer to death.

**Spy (The), A Historical Sketch.** Gerhard ten Boer. *Chronik der Zeit*, Stuttgart, No. 25.

THIS is a sketch of a well-known episode in the Revolutionary War, the capture and death of Major André. The writer thinks that Washington was unnecessarily severe in this case, especially as the war was nearing its end. He acknowledges that the American commander was influenced by the wrath of the people, who were especially bitter because Arnold had escaped. But compliance with the bloodthirsty desires of the mob in such a case is not very commendable. The behavior of the British, who refused to buy André's life at the expense of Arnold's, was, in the opinion of our writer, perfectly correct.



## BOOKS AND BOOK-WRITERS.

## HERBERT SPENCER'S NEW BOOK.

IN planning a work on "The Principles of Ethics," Mr. Herbert Spencer divided it into six Parts. Part I., relating to "The Data of Ethics," was published in 1879. Fearing that ill-health might prevent his completing the work, he next prepared Part IV., which he considers the most important of the six. This Part, relating to "Justice," appeared in 1891. As his health improved, he composed Parts II. and III., which dealt respectively with "The Inductions of Ethics" and "The Ethics of Individual Life." These two Parts, bound together with Part I., were issued in 1892, when an account of them was given in these columns.\* He has since been able to write Parts V. and VI., of which the subjects are "The Ethics of Social Life" and "Positive Beneficence," and these two Parts have just been issued.† Thus is completed a work, of which the publication has extended through fourteen years. As a matter of course the critics devote considerable space to a treatise which has been prepared with so much care and thought. All of them point out Mr. Spencer's admission that the doctrine of evolution has not been as good a guide as he anticipated, as, for instance, *The Press* (Philadelphia):

"Though the author expresses some doubt as to the results of these latest inquiries, saying, indeed, that his 'satisfaction is somewhat dashed' by the thought that they 'fall short of expectation,' the interested reader will scarcely feel inclined to find fault with the work because of that feature of it which Mr. Spencer regards as weak. In admitting that the doctrine of evolution has not furnished guidance to the extent he had hoped, he reveals, it is true, a gap in his system of philosophy; but even though his conclusions, drawn, as he says, empirically, 'are such as right feelings, enlightened by cultivated intelligence, have already sufficed to establish,' that is but saying of his system what must be said of ethics in general. But in Mr. Spencer's complete treatise we have a liberal and lucid exposition of modern scientific thought touching such familiar topics as good and bad conduct, generosity, veracity, chastity, amusements, marriage, parenthood, the rights of women and of children, and pecuniary aid to relatives and friends. Whatever one's views may be of the value of ethical teachings, there can be no question of the interest with which Mr. Spencer surrounds his subject, or of the truly philosophical spirit in which he conducts his inquiries."

The distinction made by the author between negative and positive beneficence, *The Sun* (New York) thus states:

"What distinction does the author have in mind when he discriminates negative from positive beneficence? Under the former term he contemplates the species of beneficent conduct which is characterized by passivity in deed or word at times when egoistic advantage or pleasure might be gained by action. Many forms of self-restraint not commonly regarded as ethically enjoined ought nevertheless to be so regarded, and are here pointed out and emphasized. After these, are dealt with those kinds of action alone recognized in the ordinary conception of kind-doing, but which are here distinguished as positive beneficence. Under this head are comprised all actions which imply sacrifice of something actually or potentially possessed, that another or others may be benefited—sacrifice, it may be, of strength which would otherwise be economized, sacrifice of the product of efforts actually obtained, or of the forthcoming product of efforts made in the past. In all these there is approximate loss of pleasure or means to pleasure in order that there may be immediate or remote compensation in sympathetic satisfaction."

*The Tribune* (New York) thinks it has discovered, under one of Mr. Spencer's favorite forms of expression, a fallacy in his theory of perception:

"The degrees of accuracy in discrimination may well be supposed to be evenly graduated between animals of the lowest powers and those of the highest. There is certainly a difference between herbivorous animals of apparently equal intelligence, one of which rejects a poisonous plant, while the other eats to its own injury. Here, however, Mr. Spencer introduces one of his favorite forms of expression, which conceals a wholly fallacious theory of perception. 'As intelligence develops, complex groups of attributes are separated in consciousness from other complex groups, to which they are, in many respects, similar, and survival results from the discrimination, as when the fatal monkshood is distinguished from the harmless larkspur.' Is it true that the monkshood or the larkspur or any other plant is a 'complex group of attributes in consciousness?' Is it not rather the truth that the consciousness of complexity never exists in any mind except as the result of education? A yellow primrose is a yellow primrose, but its image in consciousness is one thing to

Peter Bell, and another to the poet, and still another to the botanist. The last named, in fact, has to have a new word for the object which he sees. This point is not a trivial one. It is the pivot on which the reality of external things, as revealed to consciousness, turns. By the use of memory and reason, a fact in consciousness may be analyzed and arranged in a group, but this very process, imperfect in one mind, perfect in one more artificially trained, shows that the original testimony of perception was simple. A little later the author himself, in emphasizing the different degrees of discrimination among men, says of the less skillful class: 'Able as they are, when these two plants are before them to see that, though the two are similar in their sizes, modes of growth, deeply-cut leaves, colors of flowers, etc., yet the structures of their flowers are unlike, the majority of people, even those having gardens, cannot so compare their ideas of these plants as to be able to say what the points of difference are.' Surely this defect in people of ordinary intelligence and observation would be impossible if the monkshood and the larkspur were respectively 'complex groups of attributes in consciousness.' It is because they are, as plants, complex groups of attributes, of which the untrained mind perceives one, perhaps, at a glance, the trained mind a greater number, that they are really forcible illustrations of what Mr. Spencer goes on to say.

"But every line of the book, as indeed every line which Mr. Spencer has written in sociology, demands the most careful study."

Mr. Spencer applies his theories to settle the right or wrong of various points of conduct. His conclusions in regard to two of these points, *The Times* (New York) thus puts:

"In discussing the giving of pecuniary aid to friends, he in general shows no leanings in favor of it. In many cases the borrower really needs not the loan, rather he needs to be saved from the disaster which the loan might lead him into, and Mr. Spencer says distinctly that 'a large proportion of those who want loans may rightly be refused in their own interest.' An anxiety to borrow very often goes along with incapacity to acquire, and money generally should be lent only to those who have shown ability to make money. As for giving security for a friend, the form of insurance now in use for such purposes has, he thinks, been so extended that no right-minded man would think of applying to a friend.

"A problem which he regards as unsolved, and apparently beyond solution is that of giving relief to the poor. In London 80 per cent. of the population frequent dispensaries and hospitals when ill—a proportion the largeness of which makes it clear that many are quite able to pay. During forty years the increase in this percentage has been five times greater than the increase of population, and we know that disease meanwhile has not increased. One of the resulting evils is that physicians are overworked, some of them prescribing at the rate of 318 patients in three hours and twenty minutes. Many of these patients being persons able to pay, Mr. Spencer discusses the familiar problem whether, by frequent aid to the worthy, we do not render them unworthy, just as by helping the unworthy we make them more unworthy still.

"He sees how the yearly accumulating methods of keeping alive those who will not work to keep themselves alive steadily increases the evil. He knows how the operation of the principle of the survival of the fittest would clear away the degraded, but with our present sentiments this could not be done. The great trouble is that we can get no security against the degraded leaving progeny behind them. Limitations placed on marriage would simply make the evil worse, by promoting illegitimacy and a still more unfavorable care of children, with worse men and women as the result. If the problem is to be solved at all, it is to be solved, he says, through suffering, and only in that way. Unwise institutions have fostered large numbers of dependents, who are sources of misery to themselves and to others. The evil having now been done, the penalty must be paid. Cure alone can come through affliction. He characterizes this artificial assuaging of distress through public institutions as 'a kind of social opium-eating' an increase of the anodyne leading inevitably to an increase of the evil. When the transition finally comes and State beneficence is supplanted by a healthy condition of self-help, the transition will be like that from an opium-eating life to a normal one. Painful it must be, but it will afford the only remedy."

Against the system of "tipping" Mr. Spencer sets his face sternly, and on what he urges on this point *The Free Press* (Detroit) makes these comments:

"A chapter of especial interest for its bearing on a topic much discussed of late, is that on 'Restraints on Undeserved Payments.' It is a practical and severe arraignment of the 'tipping' system, which Mr. Spencer characterizes as one of the acts 'which appear to be beneficent, but are essentially unbeneficent.' After pointing out the extent to which the evil has grown, and illustrating it with examples from various walks of life, Mr. Spencer says:

"That social life may be carried on well without gratuities, we have clear proof. A generation ago while there still continued much of the purity that characterized American institutions, employes, and among others the servants in hotels, looked for nothing beyond the wages they had contracted to have for services rendered. In England, too, at the present time, there are to be found even among the more necessitous, those who will not accept more than they have bargained to receive. I can myself recall the case of a poor work-

\* See THE LITERARY DIGEST, Vol. V, p. 354.

† Negative Beneficence and Positive Beneficence. Being Parts V. and VI. of the Principles of Ethics. By Herbert Spencer. Pp. 263-483. D. Appleton & Co.



woman who, seeming to be underpaid by the sum she asked, declined to receive the extra sum I offered her. So that evidently it is quite possible to have on both sides resistance to a retrograde form of social coöperation.

"What Mr. Spencer says as to the olden time in this country is quite true. What he says as to the present in England will not strike those who have traveled there as equally true. There is a prevailing impression among traveled Americans that the Lord Chief Justice and the Premier are the only persons outside the royal family to whom one could offer a 'tip' without the certainty of having it accepted. Mr. Spencer's 'workwoman' we are bound to accept on his assurance; but she could make quite a handsome income as a 'freak' in an American museum."

#### WHERE THREE EMPIRES MEET.

MR. E. F. KNIGHT, an Englishman, who has been a great deal about the world and written several volumes of travel which are little known in the United States, has just produced another book to which he has given the title "Where Three Empires Meet."\* The "Where" is thus described by *The Literary World* (Boston):

"The vague and rather awkward title of this work may best be made definite by opening the map of Asia. Find that spot where Russia from the northwest, British India from the south, and China from the east come together, and you have substantially the scene of Mr. Knight's travels and adventures. The spot is practically the famous Vale of Kashmir; the sublime mountain ranges which are crossed and recrossed in the course of the author's expeditions are the Himalayas and their associates; the chief city of interest is Srinagur; the main river is the Indus; the people are semi-barbaric; the mountain peaks rise to heights of 25,000 feet; the summers are torrid; the winters are arctic; and the motive is mainly political.

"Mr. Knight is an Englishman, as are most of the hardy adventurers who penetrate these remote parts. His visit was as recent as 1891. His volume is illustrated with good woodcuts from photographs and with pen-and-ink sketch maps of scenes of military operations. The type is large and the book heavy. But it will be enjoyed by persons of geographical tastes who like to get to the ends of the earth under vigorous and competent leadership. The good map is a great help."

*The Saturday Review* (London) has a good opinion of both the author and his book:

"Mr. Knight went out to India armed only with pen and paper, and he found it imperative to resort to the rifle and the sword. He spent one hot season in that country and was never out of sight of perpetual snow. His experiences may be roughly divided into two distinct portions. He saw something of Kashmir and a good deal of Ladak, Leh, and Skardu, and then the toga was laid aside and he took an active part in the capture of the Hunza and the Nagar Forts. Of the thirty-three chapters of his book about one-half is taken up with Kashmir lakes, native music, and the ceremonial of Lamas. The last half is devoted to military operations in one of the most difficult and horrible countries in the world. The style is uniformly good, and the descriptions are vivid. There is an excellent little map of the particular tracts visited by the author, and an injury to a camera has not prevented him from taking more than fifty sketches of hills, gorges, bazaars, and their frequenters, cairns, *manis* and *chortens*. A *mani*, it should be borne in mind, means a wall of praying stones, sometimes eight feet in height, sloping from the centre to either side. On each of the stones are inscribed prayers and the Buddhist formula, *Om mani padmani om*; not *patni*, as in the text. A *chorten* is a solid structure containing the idol or image of a dead man made up of his ashes and some clay. Though not an Orientalist, Mr. Knight seems to have picked up enough of Hindustani to give directions to his coolies and to ask for what he wanted; and there are very few errors in native phrases and local terms. A well-known work by the Persian author Khondemir should have been quoted as the 'Khulasat-al-Akhbar,' or 'Summary of History.'"

Mr. Knight's description of the country is thus paraphrased by *The Times* (New York) which finds his book very readable:

"On obtaining his first view of the beautiful valley, he felt the enthusiasm of all travelers, and thinks it not strange that, in all times, invaders of India from the north, after months of travel among desolate mountains, should have welcomed this sweet oasis as the site of the first Paradise. The valley lies more than 5,000 feet above the sea, is of oval shape, and about 100 miles long by 20 wide, with a lake in it 10 miles by 6, and many winding streams intersecting a vast plain of green, while above and beyond them all is a circle of great mountains, forming an apparently impassable barrier of rock and snow, which gleams dimly in the sunlight and marks some of the highest peaks on the earth. The river which flows through the valley in the most winding way possible constantly doubles back upon itself in long loops. It very much resembles the well-known pattern on Kashmir shawls, and natives indeed say it was the course

of the river as seen from neighboring heights which first suggested the pattern."

The contemptible nature of the inhabitants of this beautiful country, according to Mr. Knight, is thus stated by *The Tribune* (New York):

"In general the picture of the valley which Mr. Knight gives, in spite of his resolute determination not to quote from 'Lalla Rookh,' is idyllic. Only man is vile. The author expresses the deepest contempt for the character of the Kashmiris. They are a big, muscular race, but cowardly to a degree unexampled even in Asia. Any living creature, even a half-grown puppy, can frighten a Kashmiri into hysterical moaning and weeping. This timidity has, perhaps, been the cause of their preservation, since the braver races that overran the country found it more profitable to rob them of the crops they had raised than to kill them and then undertake the labor of tilling the land. Curiously enough these cowardly peasants adhere to a corrupt form of the most military religion ever invented, that of Islam, while their oppressors—at least those of recent times—were Hindoos, whose faith in any form is certainly far from warlike. This is only one example of the topsy-turvydom which may be found in Asia. Of most other races in the Kashmir State, Mr. Knight speaks with respect. The Baltis were good-natured, the Ladakis were frank and hospitable, the Hunzas and the Nagaris were brave foes and good friends; but that the Kashmiris would ever be men seems doubtful to the author."

#### FOUR NEW BOOKS ON JAPAN.

WE are constantly getting additions to our knowledge about Japan. Some new information about the various religions in the Empire is contributed by an English lady, Miss Bickersteth,\* a daughter of the Bishop of Exeter and a sister of a missionary Bishop of the Church of England in Japan. She spent but eight weeks in the Mikado's Empire, to which she was accompanied by her father, who contributes a Preface to the volume. *The Times* (New York) does not seem to rate the book very highly, but finds some entertaining matter in it:

"The party having the Bishop at its head made leisure trips through the kingdom, enjoyed many curious sights, and kindly words are said of the Japanese people, who are the most courteous we know of. Occasionally the Bishop's rank is not well understood by the local reporter, and in the Kiushiu district the scribe wrote: 'Mr. Exeter, Bishop of Cambridge, accompanied by Mrs. Devonshire, has come to Japan.' This was, indeed, a delightful mixture of the Bishop's diocese, university, wife, and county. The new methods of railroad travel in Japan are described, and the way some of the primitive people understand it. 'One man waited all day at the station hoping the fares would diminish by the evening.'

"With privileges not accorded to all, the clerical party enjoyed many advantages, and among them that of visiting the Mikado's garden at Tokio. It was a disappointment, for there were no flower-beds and no flowers, 'only an intensely stiff arrangement of little stone paths and bridges, leading to a few plain summer-houses, and interspersed with curiously dwarfed trees, which seemed to have every bit of natural grace trained out of them.' The hospitality of the tea-house was often enjoyed, and the party unbent. They entered into Japanese life in the proper spirit. You can buy at a railroad buffet, for a penny and three farthings, a teapot, teacup, and the tea."

Not much in the way of comment on the book is made by *The Sun* (New York), which notes this observation of the Bishop of Exeter as to the prospect of Japan becoming Christian:

"The Bishop asked a Japanese gentlemen, who knew his country well, whether he thought if, through any political revolution or revival of Buddhism, Christianity should come to be no longer tolerated, and Christian converts should be outlawed and persecuted, the belief in the Gospel would be as nearly crushed out as was Roman Catholicism after the times of Francis Xavier. He answered without hesitation that such a thing was now utterly impossible, and his opinion is confirmed by Dr. Griffiths, the author of 'The Mikado's Empire.' In the latter's judgment, the publication of the Bible in Japanese was like building a railroad through the national intellect. It is the Bishop of Exeter's own conviction, based on all that he could see and hear, that Japan is destined to become Christian before the next generation shall have passed away."

"A representative book" is the description of the volume by *The Public Ledger* (Philadelphia), which points out an interesting topic broached by Miss Bickersteth:

"An interesting topic comes up for discussion with the suggestion, What will be the Japanese ecclesiastical architecture of the future? It seems that some Christians shrink from approaching the designs of the ancient Japanese temples, beautiful, and often appropriate as they are, on account of association with 'heathenism.' Miss Bickersteth believes that, as the Church increases, national patriotism and

\* Japan As We Saw It. By M. Bickersteth. Illustrated. London: Sampson Low, Marston, & Co.

\* Where Three Empires Meet: a Narrative of Recent Travel in Kashmir, Western Tibet, Gilgit, and the adjoining Countries. By E. F. Knight, Author of "The Cruise of the Falcon," "The Cruise of the Alerte," "The Falcon on the Baltic," "Save Me from My Friends," etc. With a map and illustrations. London and New York: Longmans & Co. 1893.



artistic feeling will demand an outlet, and that then the churches will be surely Japanese, instead of feeble imitations of Gothic."

"Narrow Sectarianism" is found in the volume by *The Literary World* (Boston), which still thinks certain portions of it "very attractive":

"A considerable portion of Miss Bickersteth's book is taken up with her personal experiences in the great earthquake of 1891, which she describes fully. The scenes were heartrending, and her pages have much interest and pathos. All humanity, foreign and native, Christians of the twenty-three sects and Buddhists of the fifty or more sects, vied with each other in alleviating distress; but many years will not erase the awful scars of this great calamity. The work of the English missionaries in the emergency is handsomely set forth."

A second book on Japan, just issued, is a new edition of Murray's *Handbook\** for that country, of which *The Evening Post* (New York) thus speaks:

"A vivid illustration of the changes which have taken place in Japan during the last ten years is given by the difference between the second edition of 'Murray's Handbook to Japan,' dated 1883, and the third, just out. The first railway in Japan was opened in 1872, but it was only a short one, and in 1883 the jinrikisha was still the principal mode of travel; for which reason the guide-book was obliged to follow the high roads. At present there is a railway mileage of over 1,700 miles, covering almost the entire length of the main islands, one road running east and west; and this has compelled the editors entirely to rearrange much of their material. The basis of the new edition is still the admirable 'Handbook of Central and Northern Japan,' by Satow and Hawes, upon which all the other local guide-books are based, but which the growth of the railways had made antiquated as to routes, so that in order to preserve its usefulness it was necessary to give it a thorough overhauling. This task could not have been placed in better hands than those of Professor Chamberlain and Mr. Mason, late of the Japanese Department of Communications. They have retained all that was valuable and available in the old guide, added much new matter, and brought the book throughout up to date. This improvement is as perceptible in the maps—of which there are no fewer than fifteen—as in the reading matter. There are also illustrations of Buddhists and Shinto temples in Japanese style and on Japanese paper."

A third new publication about Japan is by Mr. Henry Norman and entitled "The Real Japan."† This book, according to the four-column analysis of it in *The Sun*, (New York) seems to be a work of real value:

"The author of this work, like the other authors above named, professes to offer us studies of contemporary Japanese manners, morals, administration, and politics. But he has more to tell, and tells it more frankly, than any of his popular forerunners. Nowhere else can one obtain so clear a conception of the distinctive traits and native aptitudes of the Japanese folk, or of the extent to which they have absorbed Western civilization; and nowhere is the status of woman among them disclosed so freely, yet withal in a decorous way."

"Of the thirteen chapters, among which the interesting matter collected by the author is distributed, there is not one on which we could not dwell with pleasure. But seeing that some choice must be made, we prefer to glance at those which deal with the present condition of art in Japan and with Japanese women, including an account of those belonging to the guild of dancing girls, as well as the inmates of the Yoshiwara, about whose relations to Japanese society some grotesque misconception obtains on this side of the Atlantic."

"Before profiting by some of Mr. Norman's comments on the actual products of Japanese artists and craftsmen, and on the relative value of their achievements compared with those of their forefathers, we should premise that, in his study of the work of the Tokio artificers, and of the treasures amassed by Japanese collectors, he had the great advantage of receiving suggestions and advice from Captain Brinkley, R.A., who is generally recognized as a high authority upon Japanese porcelain and as an expert, though he does not claim expertness, in other branches of Japanese art."

Still a fourth new book on the Mikado's Empire is by Mr. Basil Hall Chamberlain, who, not content with his labors, in partnership with Mr. Mason, on the *Handbook*, wrote an individual volume,‡ of which a second edition has just appeared. "An indispensable adjunct to the *Handbook*" is Mr. Chamberlain's volume, in the opinion of *The Evening Post* (New York), which thus notices one of the articles added to the new edition:

"Of the articles added to the new edition, that on 'Chauvinism'

is one of the most suggestive, inasmuch as it gives a vivid idea of the latest national mood, the sentiment of 'Japan for the Japanese,' which has taken the place of the indiscriminate aping of American and European ways. Respect for national costume and games has returned, and young Japan is determined not only to hold its own, but to be leader of Asia in modern warfare, to engross the trade of the Pacific, to form colonies in America, and to reform and revolutionize European painting, philosophy, and Christianity. The latter they must consider the easiest of these tasks, for, as Mr. Chamberlain remarks in his Preface, they know well enough 'that our Christian and humanitarian professions are really nothing but bunkum. The history of India, of Egypt, of Turkey, is no secret to them. More familiar still is the sweet reasonableness of California's treatment of the Chinese.' Perhaps to help correct the tendency towards excessive Chauvinism, Mr. Chamberlain pleads the cause of the foreign employé in Japan in a special article, wherein he enjoins writers not to forget, in their raptures over Japanese progress, the valuable work done by foreign experts employed by the Government. In the new article on fans, the shocking information is contained that one sees such abominable instances of foreign influence as fans decorated on one side with a lager-beer bottle, and on the other with a railway time-table. Very amusing is the article on 'English as She is Japped,' wherein are quoted such signs as these: 'Milliner and Ladies' Outfitter,' 'The Improved Milk,' 'Carver and Gilder for Sale,' 'A Grog Shop, a Pot House' (over an excellent restaurant), etc."

#### NOTES AND COMMENTS.

A new life of De Foe, the *Academy* (London) announces, is in preparation by Mr. Wright, and will contain, it is said, much new and biographical detail derived from De Foe's unpublished letters. Mr. Wright thinks he has discovered the key to "Robinson Crusoe," and will endeavor to prove that De Foe, in declaring in the "Serious Reflections" that he was himself Crusoe, was telling the truth, although most of his biographers are of a contrary opinion.

Poetry does not seem to flourish vigorously in Holland at present. In a summary of recent Dutch literature by a Dutch writer, Mr. Taco de Beer, in the *London Athenaeum* for July 1, it is said that "in the last twelvemonth only three volumes of poetry left the press, and one of them is a reprint." Of the other two, one is "by Mlle. Helene Swarth, a Dutch lady living in Belgium." "Our young people," says Mr. de Beer, "seem to have abandoned poetry altogether; at rare intervals specimens of their verses appear in some monthly."

#### BOOKS OF THE WEEK.

##### AMERICAN AND ENGLISH.

- Burton (the Late Sir Richard F.). A Uniform Memorial Edition of the Works of. L. A. Person. 1. A Personal Narrative of a Pilgrimage to Al-Madinah and Meccah. Complete. Carefully Revised from the Author's Own Copy, and Containing All the Original Colored Illustrations and Maps and Plans, and also the Woodcuts from the Later Editions. 2 Vols. 6s. per Vol. 2. A Mission to Gelele, King of Dahomey. 2 Vols. 6s. per Vol. Tylston & Edwards, London.
- Christianity (Dogmatic), the Truth of, An Inquiry Into. Comprising a Discussion with a Bishop of the Roman Catholic Church. William Dearing Harden. G. P. Putnam's Sons. The subjects discussed are: I. Influence of the Church; II. Free-Will; III. Ecumenical Councils; IV. The Divinity of Jesus; V. The Betrayal; VI. The Bible; VII. The Mass. Good Works. Cloth, \$1.50.
- Cruel Persecutions of the Protestants in the Kingdom of France. First American Reprint of the English Translation Published in London in 1707. With a Biographical Sketch of the Author, Jean Claude. Narcisse Cyr, Springfield, Mass. Cloth, \$1.
- Crustacea, A History of. The Rev. T. R. R. Stebbing, M.A. Vol. 71. International Scientific Series. D. Appleton & Co. Cloth, illus., \$2.
- Doctor Pascal. Émile Zola. Translated by Mary J. Serrano. Cassell Pub. Co. Paper, 50c.
- Endeavor Doin's Down to the Corner. The Rev. J. F. Cowan. D. Lothrop Co., Boston. Cloth, illus., \$1.50. This book is in the interest of the great association of "Christian Endeavorers"; how the associates got a footing at the Corners; how they contended with discouragements, had their ups and downs, their trials and their triumphs, is all told in the homely dialect and Down East talk of good Jonathan Hayseed, farmer, reformer, humorist, Christian.
- Goethe, The Maxims and Reflections of. Translated by Bailey Saunders. Macmillan & Co. Cloth, \$1.25.
- Heavenly Twins. A Novel. By Madame Sarah Grand. Cassell Pub. Co. Cloth, \$1.
- Hebrew Idolatry and Superstition: Its Place in Folk-Lore. Elford Higgins. Elliot Stick, London. Cloth, 3s. 6d.
- Highway of Letters (Fleet St.) and Its Echoes of Famous Footsteps. Thomas Archer. A. D. F. Randolph & Co. Cloth, illus., \$2. *The Bookman* says of this work: "It is certainly the best guide that exists to this part of London. Mr. Archer brings his tale to the present day."
- Inebriety, The Disease of, from Alcohol, Opium, and Other Narcotic Drugs; Its Etiology, Pathology, Treatment, and Medico-Legal Relations; Arranged and Compiled by the American Association for the Cure of Inebriety. E. B. Treat. Cloth, \$2.75.
- Mechanics, The Science of. A Critical and Historical Exposition of Its Principles. From the German of Dr. Ernst Mach, Professor of Physics in the University of Prague. Open Court Pub. Co., Chicago. Half Morocco. Illus., \$2.50.
- Trans-Siberian Savages (the), Life With. B. Douglas Howard. Longmans & Co., London. Cloth, 6s. This is the only account for nearly 300 years of the life of the Sakhalin Ainos.
- World's Columbian Exposition, The Art Gallery of. Illustrated. C. M. Kurtz, G. Bamé, Philadelphia. Cloth, \$2.

\* A Handbook for Travellers in Japan. By B. H. Chamberlain and W. B. Mason. Pp. 459. London: John Murray.

† The Real Japan. By Henry Norman. New York: Charles Scribner's Sons.

‡ Things Japanese. By Basil Hall Chamberlain. Yokohama: Kelly & Walsh; London: Kegan Paul, Trench, Trübner, & Co. Pp. 503.



## The Press.

### THE CHURCH PRESS.

#### THE CHRISTIAN ENDEAVOR CONVENTION.

The Christian Endeavor Convention, held in Montreal, was an event of unusual interest in relation to Christian work. It is estimated that between fifteen and sixteen thousand persons were present. The report of the General Secretary showed a grand total enrollment of 26,284 local societies with a membership of 1,577,040. A significant feature of the meeting was the address of welcome by the Mayor of Montreal, a Roman Catholic, who, among other things, said: "While I am a Roman Catholic myself, and while Montreal is a Roman Catholic city, in that the greater portion of her citizens profess that faith, none will extend a heartier welcome than we will. . . . It is not a battle of creeds nowadays, but a battle between belief and unbelief."

#### The Mayor's Speech.

*The Christian at Work* (undenom.), New York, in commenting on the Mayor's speech, says:

"We can but believe that he voiced the sentiments of the great mass of his people. If this meeting, with all its pleasant interchange of greetings and courtesies in the heart of the largest Roman Catholic community in America, shall result in the manifestation of a kindlier spirit between two great bodies of Christian believers, it will not be the least of the many good things brought about by Christian Endeavor. The Christian Endeavor movement does not run along on sectarian lines; it is not set to the discussion or the promotion of any special phase of Christian doctrine or any school of theology. It proceeds on a broad and simple principle of action as expressed in the words: 'For Christ and His Church.'"

#### Roman Catholic Assault.

One of the speakers, the Rev. S. V. Karmarkar, criticised the Roman Church. In the course of his remarks he said: "In India we have not only to contend with the hydra-headed monster of Idolatry, but also with the octopus of Romanism." A French Catholic paper, *La Presse*, denounced the Convention for these words, inflaming the lower elements of the populace to such an extent that a great mob gathered around the Convention tent, cut the ropes, and threatened an assault upon the members. *The Christian Guardian*, Montreal, in speaking of this unhappy occurrence says:

"While many intelligent Roman Catholics deprecated the rabid excitement caused by the criticisms of the delegate from India, yet the intolerant spirit of the rabble showed what might be expected from a population under the domination of Roman Catholic authority. To appreciate the situation, let it be imagined that a Roman Catholic assemblage should be gathered in the Protestant city of Pittsburgh, and that a mob should collect to assault the members of this assemblage because one of the Catholic speakers had criticised the Protestant churches! When the Roman Catholic Church is in the ascendancy, intolerance is the spirit infused among its devotees. It suppresses freedom of thought and speech among its followers, and they in turn are ready to apply this same principle to the rest of the world."

*The Pilot* (Rom. Cath.), Boston, dismisses the matter as of little importance with these words:

"The Christian Endeavorers who met in

Montreal last week had among their speakers a renegade Hindoo, who distinguished himself by an indecent attack on Catholicity. The citizens of Montreal were deeply incensed at the wanton insult, and the respectable members of the Christian Endeavor Society shared in their indignation; but the Bombay Baboo no doubt thought he was behaving as politely as he knew how; and very likely he was."

#### Martyrs and Pseudo-Martyrs.

*The Herald and Presbyter* (Presb.) sees in the pardoning of the Chicago Anarchists another manifestation of "gush," "bosh," and "maudlinism" concerning criminals, and says:

"We are living in an era of so-called charity run to seed. Soft names are given to crime. Crime is called a disease. Theft is kleptomania. Drunkenness is dipsomania. Fraud is defalcation. And all of this is not in Chicago. Not all the dishonorable repudiation of contract-obligation is with the World's Fair management, although they have done what they could to introduce this as an established principle into the business world. Not all the anarchy is with the men who fling bombs. Not all the maudlinism is with those who make murderers into martyrs. We must come back to the use of plain words. We must take God's Law as the standard and measurement of character. We must call sin, sin, and crime, crime, and must remember that crime is to be punished, and that sin, unless repented of and pardoned, must and will sink the soul to eternal perdition."

#### It Cuts Both Ways.

The Baptists do not permit other Christians to commune with them, because they hold that those who have not been immersed have not been baptized. *The North and West* (Presb.), Minneapolis, answers the Baptist argument in this manner:

"If we took a narrow view of the situation, and maintained that pouring, such as the earliest pictures represent, was the only baptism, we might unchurch the Baptists, and say that they were not baptized. But we permit them to follow their consciences, choose the mode of baptism which seems best to them, and credit the will for the deed. God is not such a martinet as to turn away any soul from Heaven because he did not apply the water of cleansing to his body in a certain fashion. If God recognizes every conscientious worshiper, He will rebuke His doorkeepers who exclude part of His children in order to maintain the pet theories of their club."

#### Praying for Congress.

In answer to the suggestion that "all Christians in their public and private devotions ask God to give wisdom and guidance to our legislators" at the extra session of Congress, *The Northwestern Christian Advocate* (Meth. Epis.), Chicago, says:

"There is no doubt that Congress needs to be prayed for. But why any more now than at any other time? Is it not true that we are just suffering in all our legislative bodies for want of prayerful interest on the part of Christian constituents? . . . God is not, in answer to prayer, going to make a statesman out of the stupid, ignorant, and unprincipled politician who holds office simply because we are too sentimentally religious to keep him out of the office he has no business to hold. If our prayers for the Nation are to avail we must put men in office with whom the Almighty can do something. This, of course, means attendance at caucuses, strenuous opposition to noisy, brow-beating, tricky, and selfish bosses and heelers, conscientious canvassing of one's ward or precinct, urgent pleading with the indifferent voter, sacrifice of business interests and personal ease, and all sorts of disagreeable but invaluable things. That is the sort of praying God wants and can use. We are the most

transparent hypocrites when we make our requests known to God and then by our indifferent action make it impossible for Him to answer them."

#### Refractory Romanists.

*The Churchman* (Prot. Epis.), New York, points out several facts to show that at the present time there is, in the Roman Catholic Church, a breaking-away from that condition of unquestioning obedience to Papal authority which has been one of the distinguishing characteristics of the Church. It says:

"We note that the Pontifical Letter confesses to a division of sentiment amounting almost to riot among American Romanists. 'Propositions of our Delegate, inopportunistly made public,' 'controversies started afresh,' 'malignant imputations scattered abroad in the newspapers' are phrases which we have seen bandied about in the R. C. newspapers ever since the Papal Delegate entered upon his jurisdiction as vice-Pope in the United States. . . . Meanwhile, in England, the anonymous author of 'The Pope and His Policy' and other papers in *The Contemporary Review*, is relieving his feelings, and evidently as spokesman for other English Romanists, is wholly untroubled by the semi-official rebukes of Father Brandi, S. J., a high dignitary of the Jesuit cabal at Rome. . . . We are decidedly of the opinion that there is more recalcitrating to the ultramontane doctrines on the part of intelligent Roman Catholics than ever appears on the surface. The doctrine of infallibility was denounced in unmeasured terms, by such 'Romanists,' up to the moment of its definition. If the 'insolent faction' which carried that monstrous proposition to its establishment is about to add impeccability to the Papal attributes, it may well prove the last straw on the camel's back for a multitude of earnest and devout Roman Catholics."

#### The Conversion of the Jews.

*The American Israelite*, Cincinnati, gives this advice to those Christians who are solicitous for the conversion of the Jews:

"Please advise your Christian neighbors to let the Jews alone. They know the Christian story as well as any hired missionary. They are as intelligent, moral, sober, industrious, and honest as any good Christian; it is useless to spend Christian money on people you cannot improve and cannot benefit. Tell those generous ladies and gentlemen to look after the numerous heathens in our large cities, the small and the big loafers in your streets, the anarchists, communists, lewd women, gamblers, drunkards, abortionists, and such others, the unredeemed masses in the very heart of redeemed and saved Christendom, and be blessed. Query: How would all the world look, according to this pattern, if all believed the Christian story?"

#### The Free-Thinker.

This is the way *The Presbyterian*, Philadelphia, describes the man who claims entire freedom in regard to religion:

"The Free-Thinker is a mere negationist. His liberality consists in denying the religion of his fellow men. He regards all as superstitious but himself. They are tied down to creeds: he can think as he pleases; and that goes no further than to repudiate Christianity and to take up Agnosticism or infidelity, all of which are the religion of negation in some form or other. In all this there is nothing to be proud of. It requires no special genius, no great talent, no unusual discernment, no remarkable power to merely deny this and that. . . . Those who prate most about their independence of priestcraft and creeds are the veriest slaves—slaves to their own opinions. They are also the most illiberal of men, for they recognize none free to think and act religiously but themselves."



## COLORADO'S APPEAL.

On July 12, the "silver convention" meeting in Denver, Colorado, issued an address "to the People of the United States." About one-half the address consisted in an account of the way in which the decline in the value of silver has been accomplished. The decline is attributed primarily to a conspiracy on the part of the "money power" of Great Britain, which, it is asserted, has been plotting for 77 years to overthrow silver. The stopping of coinage in India is represented as the latest work of the plotters, who have, it is claimed, forced their yoke "upon Germany, the Latin Union, Austria and the United States," have gained to their use the daily press of this country, and for 20 years controlled "the national conventions of the great American political parties." The address thus formulates the desire of the convention:

"What bimetalists do ask and all they ask is that the law relating to coinage as it was for the seventy-five years of the country's greatest glory shall be restored without the addition or expunging of a syllable. If, with that law reenacted and a fair trial of it had, silver shall not, without the purchase of an ounce of metal by the Government, resume its former relative value with gold, bimetalists will cheerfully submit to any legislation that experience will suggest as necessary to make every dollar in the United States equal in intrinsic value to every dollar bearing its stamp."

The latter half of the address—which was published in full in most of the large dailies—is in the nature of an appeal to the country not to ruin Colorado and the other silver-producing States, "embracing one million of square miles of continent, with two million Americans inhabiting them." It is stated that "the reduction in the price of silver to about 70 cents, has shut down 99 per cent. of the silver mines of the country and the smelters must soon follow their example." The address declares that, "if the present Silver Law shall be unconditionally repealed the great bulk of us will be made paupers, and our beautiful and wonderful State will be set back in its march of progress more than a quarter of a century."

In addition to this address, there have been speeches, notably one by Governor Waite, of Colorado, before the Convention, and one by Judge Belford, of Denver, delivered on July 4th, that have excited comment, and are construed as threats of secession and armed resistance to Congress.

## "Narrow and Selfish."

*The Courier Journal (Dem.), Louisville, Ky.*—The incendiary and riotous proceedings of the meeting of silver men at Denver will certainly not advance the object in which they are interested, nor should it provoke those who differ with them to like outbursts. This is not a time for fustian and fury, nor is the question which is now forced upon us one to be decided by mob-law. The fiscal policy of the Government is a matter of too momentous importance to be dictated or affected by the methods of the sand-lotters. . . . The temper and deliverances of the Denver meeting only serve to illustrate more forcibly than heretofore the intensely narrow and selfish point of view from which this question is regarded in the silver-mining region. Because the Government, partially from its hope to rehabilitate silver and partially in obedience to political demagogues, has experimented with a policy which has failed in every feature except in that of providing

a market for silver, those who are interested in the continuance of a silver market, at the cost of the tax-payers getting nothing in return but a disorganized currency with its train of evils, have come to look upon governmental provision of a silver market as a "right," and talk about fighting for it with all the fervor with which they would defend their real inalienable and constitutional rights. Their conduct simply has the double effect of illuminating to the country the sordid character of the silver-miners' interest in the financial problem, and of emphasizing the fact that whenever a democratic government defects in the least from its proper functions, neither it nor its temporarily favored beneficiaries can hope to escape the inevitable penalties of such a defection.

## A Point Well Taken.

*The Inter-Ocean (Rep.), Chicago.*—The general tone of this address takes its cue from the assumption that there is imminent danger that the popular demand for the repeal of the Sherman Act will be seized upon as excuse for forcing upon the country the single gold standard. No doubt there is danger of that, but the recent action of the New York Chamber of Commerce in demanding only the repeal of the silver-purchasing clause, without disturbing bimetalism, should be recognized as showing that there is much less danger than had appeared on the surface. It is customary to cry out against the Sherman Act, but when care is taken to say precisely what is meant, neither more nor less, it is generally found that the purchase clause only is opposed. There is one very important productive point made in this address, namely, that nature itself is in this country a bimetalist. After saying that the reduction in the price of silver will shut down nearly all the mines, and that all the West and its vast manufacturing and agricultural interests depend upon the running of the mines, the address adds:

Fifty-five per cent. of the gold produced in the United States comes from silver mines; close them and the gold supply is thereby lessened.

This is a very strong argument in reply to the irrational raid on silver which the single standardites make. The American countries may afford to have the single standard, and the British Empire, with its Australian gold-fields, the gold standard, but nature designed the United States to maintain the double standard.

## The "Conspiracy" Against Silver a Mere Assumption.

*The Herald (Ind.), Chicago.*—The address to the people of the United States adopted by the Denver crowd Wednesday is decidedly less volcanic than were the "wild and woolly" speeches of the day before. But it is made up mostly of unfounded assumptions and historical misstatements. The most conspicuous of the assumptions is that the abandonment of the attempt to maintain a double standard by Germany and other countries in 1873 and subsequently, and the action of our Congress in dropping the silver dollar from our list of coins in 1873, were the results of deep-laid conspiracy, with England as chief conspirator, to demonetize silver and make gold the sole standard and the sole money of final payment the world over. A still more violent assumption is that recent events, such as the stringency and semi-panic lately so widespread, and the closing of the India mints against free coinage of silver, were deliberately planned as parts of the same conspiracy to the same end, and that the President has, consciously or unconsciously, done what he could to promote the plans of the conspirators. It is enough to say that these are naked assumptions, wholly unsupported by evidence of any kind. No one is called upon to refute assertions which have not a single fact to stand upon, and which insult the understanding of the most enlightened nations, and the character of men like Mr. Cleveland, in whose integrity the people have confidence, and

whose motives ought not to be lightly impugned. But, even if these false assumptions were true, what could the American Congress do to thwart the alleged conspiracy or benefit the people of the silver-mining sections of the country?

## The Address Misrepresents Colorado.

*The Globe-Democrat (Rep.), St. Louis.*—The Denver Republican, the leading newspaper of the silver region, takes a highly sensible view of the situation. "There is," it says, "no silver mine in Kansas, Nebraska, Iowa, or Missouri, and yet these States live, and, with the exception of Missouri, they cannot be compared with Colorado in natural resources outside of silver mining." Between 1880 and 1890, that paper says, the population of Colorado increased to the extent of 217,871, but only 7,838 of these new inhabitants went to the silver-mining counties. The region farther east than Colorado imagines, from the talk of that State's representatives in Congress, that silver mining is its chief interest, but the figures which the Denver paper presents shows that this is merely bluster. Only a very small part of the State is directly concerned in this industry. . . . The rebuke which the Republican deals to the Denver men who are threatening a general repudiation of debts if the Silver Law be repealed is vigorous and timely. The individuals using this inflammatory language, it says, are not representative citizens of the place, and the public sentiment of the locality must not be gauged by their vapors.

## An Appeal to Governor Waite.

*The Tribune (Rep.), New York.*—The truth is, Governor, you have filled the civilized world with alarm. What we want you to do is to think differently about it and feel more reconciled to the rest of the world. Since you startled the universe with the cry for blood to the horses' bridles the newspapers in the West have been printing pictures of you which have largely increased the feeling of unrest. Coming at the same time with an entirely new and unheralded naked-eye comet, which is giving out unexpected tails in the most confusing manner, and synchronous as well with the reappearance of the sea serpent near Lynn and the apparent extinction of George Fred. Williams, who has been long in eruption on the same coast, they have been taken as indications that Lieutenant Totten is not, after all, so far off in saying that the game is about up. We repeat that you have great provocation in the present price of silver for demanding blood. But we also repeat that between blood to the bridles and \$1.29 an ounce there ought to be some place for a compromise that will be honorable to all parties. And we shall cling around your knees until you shade off a little in your demand.

## An Unreliable Address.

*The Voice (Proh.), New York.*—With all respect for the people of Colorado, we cannot help believing that their fears magnify the doleful result of repeal. In the first place the address declares that, with the Sherman Law still in force, "99 per cent. of the silver mines of the country" have been closed by the fall in the price of silver. If that be true, why this earnest appeal against the repeal of that law? How will it help them any more in the future than it does now? In the second place, the address assures us "in the most solemn and truthful manner," that the silver of Colorado costs "not less than \$1.29 an ounce to place it on the market." Inasmuch as silver has not commanded such a price as that for nearly twenty years, we must infer that the Colorado silver mines have been for nearly twenty years operated at a loss and that the closing of them will, so far from ruining the State, be a saving of millions of dollars every year! This is a necessary inference from the statement of the convention. The inference can be false only if the statement is false. If that statement, made in the most solemn and earnest



manner, is false, what reliance can be placed in the truth of the address?

#### Ample Cause for Revolt.

*The American Nonconformist (People's), Indianapolis.*—*The News* [of Indianapolis] is for once astute enough to smell trouble ahead and raise a feeble cry about secession. Take it for granted at once that the States composing the Southern Confederacy need but half an excuse to renew their effort, what inducement can *The News* offer why every State west of the Mississippi should not join them in an effort to be freed from the absorbing influence and tendencies of the East? Since *The News* has raised the question we may be pardoned for extending upon it and suggesting that the American colonies had not a circumstance of a grievance to compare with the burdens that are heaped upon the producing districts of the West and South. But what is *The News* and its interest-drawing backers going to do about it? Give the thousands of idle men a job carrying a gun to shoot down these Western and Southern laborers? You may as well talk it as think it, for enough people are on to the scheme not to be so generally fooled as in the past. And when the question of loyalty is raised let it be remembered that a very large preponderance of that class who heretofore have done the rich man's fighting are imbued with a sentiment to fight for the preservation of their own homes and firesides before they muster out again at the beck of a mob of note-shavers and pawn-brokers.

#### Considering a New Ratio.

*The News (Dem.), Denver, Col.*—There is a pretty well defined plan on foot to pledge Colorado to the advocacy of a new ratio for the coinage of gold and silver. The apostles of the departure will be satisfied with 20 or 22 to 1. Watch *The Republican* and *Sun* for the next few days to see whether *The News* is right or not. For bimetalists, and particularly for Coloradoans, to talk about any greater ratio than sixteen to one is to give up the fight at the start, and to lose it. It is a confession that free coinage upon the old ratio cannot be maintained, and that the present silver dollar is a dishonest one, and should be recalled. It will infuse the monometallists of the East with renewed vigor in their assaults upon bimetalism, and they will cry aloud that even the "silver cranks" of Colorado confess their financial sins, and are now begging for mercy. The ratio of sixteen to one is the demand of all true bimetalists, because they know that if that ratio is reestablished the old price of silver will be restored, and gold and silver continue the basis of all the country's money, and remain in circulation side by side. . . . If there is any departure from this stand let it be only when the proposition first comes from our enemies. If they realize that bimetalists are steady and firm—when they find that they cannot have everything their own way they will weaken and ask for quarter. Our enemies are not bimetalists at all. They are single gold standard men, and they will never yield to free coinage at any ratio until compelled to. For the sake of free coinage, for the cause of humanity, out of regard for our allies in other States, let not Colorado sound the retreat. It is unwise and will prove disastrous.

#### No Room for Compromise.

*The Eagle (Dem.), Brooklyn.*—There is no room for compromise on the silver question. The issue between the contending forces engaged in the monetary controversy will have to be fought out to a definite conclusion. The opposing elements are so far apart in their convictions that no middle ground of agreement is visible. The position of the silver men is emphasized daily by manifestoes of the most radical character. . . . Whoever has looked forward to prompt and unobstructed action by congress on the silver question will have to revise his calculations. With the extra session only three weeks distant, the

aggressiveness of the pro-silver party is constantly on the increase. In face of the extreme doctrines preached by the silverites it is folly to suppose that they will come to terms willingly with their opponents. The silver forces on one side and the supporters of a sound currency on the other represent irreconcilable tendencies. Unless the United States is to unite with Mexico, on a silver basis, further surrender to silver demand will have to cease. The issue has been debated until it is threadbare. It has been considered from every point of view. The people of this country have gone on talking about it until they are exposed to the amazement and ridicule of the civilized world. While they have been debating other Powers have been acting.

#### The Threat of Secession.

*The Evening Post (Ind.), New York.*—The silver lunatics become the strongest apostles of the sound-money cause when they hold such conventions as the one which has met in Denver this week and adopt such an address as the one published this morning. There is no further need of argument when the advocates of free coinage themselves talk about a "conspiracy" and a "plot" which have "produced a feeling of indifference or enmity" among the people of the United States, although, as is claimed, there was formerly "an overwhelming sentiment" on the other side. The threat of secession if they cannot have their way completes the analogy between the present situation of the silver States and that of the slave States after the "conspiracy" and "plot" which resulted in the election of Lincoln by the votes of every Northern State except New Jersey.

#### The Conspiracy Idea.

*The Times (Dem.), New York.*—The notion which the authors of the address have, that there has been a conspiracy to demonetize silver begun and directed by England, and aided by a "class" in this country, is probably too deeply seated to be combated successfully. How reasonable it is, however, can be judged by the statement in the address that, in pursuance of this purpose, the "class inaugurated a panic which they untruthfully charged to the existing Silver Law." Whether the existing financial trouble was due wholly or in most part to the operation of the existing Silver Law is a question as to which honest men may differ, but that any class, and, above all, the class who have money invested or loaned out, would deliberately "inaugurate a panic" for any earthly purpose is a proposition of the wildest absurdity. If any one who believes it will calculate the loss caused by the shrinkage in values of the securities dealt in on the Stock Exchange since the 1st of April alone, which loss has fallen almost exclusively on this class, he will see that it has exceeded the product of all the silver mines of the United States for the last ten years. If to this it were possible to add the loss from failures throughout the country, he would find that the paid-up capital of all these mines would not repay the total.

#### The Value of the Silver Product.

*The Herald (Ind.), New York.*—The foreign commerce of this country aggregates nearly two thousand million dollars a year. The comparative unimportance of the silver product is seen from the fact that it is only about one-fiftieth of this sum, and this commerce must be conducted with the money of the civilized world—gold. The value of the silver product is only a fraction of the annual hen product. It is worth only one-sixteenth of the corn crop, or a tenth of the wheat or hay raised every year. It is worth only half as much as the wool or the potatoes annually produced, and about as much as the barley or the tobacco grown in this country. The cost of running the Government last year was over six hundred and eighty-four million dollars. If the entire silver product had been donated it would not have gone far toward paying that little bill, would it? Now our fellow citizens in the mining-camps must know that this is a republic in

which the object of government is "the greatest good to the greatest number," and they cannot and must not entertain the silly notion that the sixty-two millions of people outside the silver precincts and who make the country what it is and foot the bills are "down on silver," because, in order to avert further disaster, they are going to stop the compulsory purchase of it.

#### Various Views.

*The Sun (Dem.), New York.*—We do not like *The Tribune's* defiant words respecting the foolish Colorado threat of rebellion: "This one State of New York could put more men into the field, if it should ever be necessary, and sustain more men in armed conflict, than all the silver-producing States together. Pennsylvania need not be mentioned, nor Massachusetts, nor Ohio. Armed conflict between the silver producers and the rest of the Union is absurd." The peace-loving *Tribune* should not indulge in belligerent language of this kind. The State of Colorado will not fight, and we need not threaten to lick her, or tell her how easily we could do it. Civil war is a horrible and awful thing. No more of it for this country in all time. May God grant us peace for ever.

*The News (Dem.), Denver, Col.*—If Congress should destroy the legal-tender quality of the standard silver dollar it would become a grave question whether State legislatures might not, in spite of Congress, make their legal tenders for every purpose within the several States. Although Congress might demonetize them, yet would they not remain silver coin within the meaning of the Constitution, and are not States permitted by necessary implication under the Constitution to make silver coin—coined by authority of Congress—legal tender, although Congress should repeal the Act by which they became such?

*The Press (Rep.), Philadelphia.*—If any of the silver men think to gain anything for their cause by holding the country in its present condition they will make a most serious mistake for themselves. The silver cause would not long survive such a policy; it would instantly and justly lose that conservative support which gives it its greatest strength. The best friends of silver will be those who act for the best interests of the country, and that now demands the repeal of the Silver-Purchase Act.

*The Times (Dem.), Chicago.*—The question is to be discussed in Congress in the light of all the facts that will be presented, and the cause of silver will not be helped; on the contrary, it will be decidedly embarrassed if the Governor of Colorado and men of his class make such speeches as they made to applauding multitudes at Denver.

*The Constitution (Dem.), Atlanta, Ga.*—The people of the South desire to see the pledges of the Democratic platform fully redeemed, but if they cannot have their way, they are not going to shoulder their guns, and fight it out. They will go to the ballot-box again, and elect men who will carry out the wishes of their constituents. We commend this policy to the silver States. They are injuring their cause when they listen to such agitators as Judge Belford. If reason cannot win a majority of the American people over to the side of free silver, violence cannot do it.

*The Times (Ind.), Philadelphia.*—Nothing but the picturesque tomfoolery of the pampered silver producers can end silver coinage as money. If they assent to honest silver money they can have it; if they insist that silver money must be a proclaimed lie on every coin, the country will surely dispense with all but subsidiary silver coin. It is not the coinage of silver that is dishonest; it is the coinage of dishonest silver dollars that has exposed us to financial revulsion and to the contempt of the civilized world.



**"THE COMING SLAVERY."**

The subject of Socialism formed the main topic of the Fourth-of-July speeches in Roseland Park, Woodstock, Conn., this year. Three of the speakers, the president of a great university, an Associate-Justice in the United States Supreme Court, and a well-known United States Senator, dwelt upon the subject, all of them recognizing the strong tendency of the times toward Socialism, and two of them at least seeming to endorse Herbert Spencer's characterization of it as "the coming slavery." We present extracts from the addresses as published in *The Independent*, July 13.

**The Freedom of Opportunity.**

[From Address by President Seth Low, of Columbia College.]

There is no higher duty resting upon any of us than to preserve this freedom of opportunity within the entire range of our influence. Things have changed materially of late years in the industrial world, and sometimes I think in the political world. This is an age of combination, of great organization. The individual capitalist is disappearing in the corporation. The individual laborer is disappearing in the trades-union. The power of the machine in politics is recognized of all men. Now, I do not call attention to these tendencies to quarrel with them, but rather to emphasize the spirit that is needful to make them wholesome. The capacity to organize and to combine is itself indicative of a high grade of intelligence and of power. We may reasonably expect from society triumphs greater than the past has ever seen as a result of these tendencies, if we can strip them of their dangers and reap only their benefits. If these various combinations can be kept open channels for the opportunity for character and for capacity, the triumphs of the past will surely be repeated in the future, but if corporation and trades-union and political party, instead of being the schools of individuality, become the cause of its extinction, then indeed the danger is great and serious.

In this country the battle of political liberty has been fought and won. Politically, the humblest citizen of the United States is the equal of our President. It yet remains to achieve in the industrial world the same triumph, to animate the world of industry and of commerce with the power of the same glad recognition of the value of a man. This is not to be done by insisting so much upon the rights of men; it is rather to be done by emphasizing the duties which men have here. The real foe is selfishness, and he tyrannizes over men of every class. The duty of the strong is to care for the weak. The duty of a man is to set more store by the life of the humblest of his brethren than by his own profit and his own comfort. These are the thoughts and such as these in whose power progress is to be made if the great declaration is to continue its triumphs in coming time.

**The Liberty of the Individual.**

[From Address by David J. Brewer, of the Supreme Court of the United States.]

The most noticeable social fact of to day, is that of the combination of capital and the organization of labor. Whatever may be the causes, and whatever may be the results, good or bad, the fact is beyond dispute that the trend of the two great industrial forces of capital and labor is along the line of consolidation and coöperation. I am not here to decry this tendency. I realize full well that only through this movement are the great material achievements of the day possible; but one thing is clear, and that is that the penalty which the nation pays for all its benefits is the growing disposition to sacrifice the individual to the mass, to make the liberty of the one something which may be ruthlessly trampled into the dust, because of some supposed benefit to the many.

A capital combine may, as is claimed, pro-

duce better, cheaper, and more satisfactory results in manufacture, transportation, and general business; but too often the combine is not content with the voluntary coöperation of such as choose to join. It grasps at monopoly, and seeks to crush out all competition. If any individual prefers his independent business, however small, and refuses to join the combine, it proceeds to assail that business. With its accumulation of wealth, it can afford for a while to so largely undersell as to speedily destroy it. It thus crushes or swallows the individual, and he is assaulted as though he were an outlaw.

So it is with organizations of labor: the leaders order a strike; the organization throws down its tools and ceases to work. No individual member dare say: "I have a family to support, I prefer to work," but is forced to go with the general body. Not content with this, the organization too often attempts by force to keep away other laborers. It stands with its accumulated power of numbers not merely to coerce its individual members, but also to threaten any outsiders who seek to take their places. Where is the individual laborer who dares assert his liberty, and act as he pleases in the matter of work; where is the individual contractor or employer who can carry on his business as he thinks best?

The fact is, as no thoughtful man can doubt, that the drift to-day is toward subjection of the individual to the domination of the organization. The business men are becoming the slaves of the combine, the laborers, of the trades-union and organization. Through the land the idea is growing that the individual is nothing, and that the organization, and then the State, is everything; and we have the fancy sketch of the dreamer of a supposed ideal State, in which the individual has no choice of lot or toil, but is moved about according to the supposed superior wisdom of the organized mass; and this, we are told, is the liberty for which the ages have toiled, and for which human blood has crimsoned the earth. As against this, servitude and sacrifice of individual liberty, I wish to enter my earnest protest. The great Master divined the powers and possibilities of our nature, when he dethroned priests and prelates and bade each soul stand face to face alone with its God. In every century humanity has looked forward through tears to a better day to come, and has asserted as the ideal yet to be attained, the liberty of the individual. Is it not bartering away the experiences of the past, are we not selling our birthright for a mess of pottage, when we encourage or even tolerate the domination of the combine, when we look in silence upon the growing servitude of the individual to the organization?

History repeats itself. Kansas introduced the great Civil War. . . .

Do I err in forecasting the future when I affirm that on the plains of the same great central State the conflict between the domination of the organization and the liberty of each individual will be precipitated? It may not be a war of blood, though Kansas men will shoot if need be; but it will be a fight to the finish. Elsewhere in the nation the cry for Socialism comes largely from the dissipated, the lazy, the dishonest. There, it comes from a conservative class, the farmers—those themselves honest toilers, actuated not by selfish purposes, but by profound conviction, erroneous though it may be, that wealth is the product of artificial rules cunningly devised in the interest of the few, and that the many, by acting together and directing the life and toil of each, can work such a change as to make it the equal inheritance of all. I do not mean to affirm that all the Populists, as they call themselves, are equally honest. Among their number are the putrid reminiscences of defunct politicians, shouting lustily as of yore, in the hope that their useless and odorous wind may secure for themselves a toilsome living. But passing these shriekers by, whose noise is the exact equivalent of their uselessness, I know that the great body of these people are moved only by a conviction of the

injustice of present law and social condition, and are striving to compel a more equal distribution of the good things of earth. With sympathy for the purpose which actuates them, I am convinced that their ignoring of the lessons of history is a step toward Socialism, and the destruction of the liberty that the toil of centuries has achieved.

**The Socialist's Dream.**

[From Address by General Joseph R. Hawley, United States Senator from Connecticut.]

My friends, we are coming to one of the most interesting stages of the world's history. We are on the threshold. We have started in. This is a time of unrest, when nothing goes without doubt. Nothing goes without investigation. Nothing goes without impertinent challenge and a charge to see whether it can be destroyed! No institution of Church or State, no doctrine of government or religion is without its enemies. Your right to your house and your barn and your horse is questioned by the Socialists. Your right to vote, your right to your religious doctrines—in fact, every right you have is questioned. Even the very existence of a God is questioned. Everything but the base, coarse material forms of dirt, and trees, and water, before your very eyes is questioned by some one; and the whole world is in a tumult worse than the world ever saw before by reason of men talking about reorganizing all things. Now, among the great powers of this nation so far have been its staying powers, its conservative powers. No nation has such a history in that one regard as we have had during the last one hundred years. Back of all these waves of destruction and back of these wild winds stands a great steady force of what Tennyson calls "saving common sense."

The common sense of most shall hold a fretful realm in awe.

What do they ask of us? Why, a union of all men under some socialistic form of labor organization, under which your wages shall be exactly prescribed, under which practically, therefore, your style of living shall be despotically prescribed, under which if you be a bright and quick workman you must do no more work in a day than a slow, stupid workman; for he is one that must set the pace.

And they would have the Government do everything. They want the Government to take possession of 170,000 miles of railway worth more than ten thousand millions of dollars, and employing about 800,000 men; and that magnificent financial power and that vast physical power are to be organized under one great governmental cast-iron frame.

Then we are to throw aside all the common-sense notions born of the necessities and the studies of five thousand years concerning a representative of value which helps us to exchange goods—that is to say, money. And while some are wild about one metal and some about another, a large mass of men are moving steadily toward a demand that the Government—which is some mysterious thing outside of ourselves, with a kind of omnipotent power—shall print paper without limit, and every piece of it shall be called money and be called wealth. We are apparently asked to abolish labor and taxation and live by the help of the thing called Government. We are asked to become slaves. I would rather, I think, be the abject African slave of some thoughtful good-hearted fellow of the slaveholding régime than to be the slave of a soulless corporation composed of 50,000 workingmen led by socialistic demagogues, because I could make an impression upon the one good-hearted man by my entreaties; but what impression could I make upon an organization of men to which I could not appeal individually, on the ground of the necessities of my wife and children and myself? I might have mentioned in this connection the wild proposition that is made that the Government shall take charge of all your savings, and that it shall take charge of the telegraph and the telephone service of the country. These things are prop-



sitions made in every Congress. And it is coming to be a significant and threatening habit to rush to the Federal Congress for relief from every burden and for the assumption of many tasks the States can more wisely perform.

#### ALARM OVER KANSAS.

*The Times* (Dem.), New York, July 17, contained a long dispatch from Kansas, apparently a special dispatch, the writer of which seems to apprehend that a bloody revolution is impending in that State. The dispatch gives an interview with a resident of Kansas, who came to the State in 1854, but whose name is not given. The correspondent claims, however, that the statements in the interview are endorsed by "several men who have been prominent in Kansas affairs," to whom it was shown. We reproduce a portion of the dispatch simply to show what apprehensions are being excited in the East; what basis there is for them it is not the province of *THE LITERARY DIGEST* to determine. Somewhat similar apprehensions are (more guardedly) indicated in the address delivered by Judge Brewer, an extract from which we print in another column this week.

"The party that has gained control of Kansas, aided by the disappointed office-seekers from other parties, is but the outgrowth of the old Union Labor Party that so nearly wrecked the State six years ago. Within that party was an Anarchistic organization known as the Videttes, the avowed purpose of which was to burn, destroy, and murder. The Videttes in turn were controlled by an inner circle known as the 'Committee of Fourteen,' which directed all their affairs and issued orders which were faithfully obeyed. The men comprising that committee of fourteen are to-day leading men in the Populist party, who practically control its present political course. The official organ of the party and the official paper of the State, *The Advocate*, edited by the venerable Dr. McLallin, editorially commends the action of Governor Altgeld in pardoning the Chicago Anarchists, and pronounces the hanging of Parsons and the others as judicial murder, calling for the vengeance of all good citizens, these good citizens being presumably those who now compose the Populist Party.

"Another thing that confirms me in my belief that there is a conspiracy to obtain control of the State in all its departments is something that came to my knowledge only recently. There was a meeting of leading members of the Populist Party only last week, held in the office of the Secretary of State, which was attended by two dozen men whose names are known all over the State. Part of the proceedings of that meeting have been made known to me by a man who furnished me much valuable information two years ago. The one idea set forth was to induce Eastern men to send as much money to Kansas as possible, under the showing that the investment would be safe. In this way the present stringency would be relieved, and money would be plentiful. In the next Legislature a bill is to be introduced, and passed, if control of that body can be secured, suspending the operation of all laws for the collection of debts, and giving the mortgagors indefinite time for payments, letting taxes accumulate as a lien on the estate against the mortgagee. In addition, the State laws relating to banking, including the constitutional provision, are to be repealed, to the end that the State Government may be permitted to issue an unlimited amount of credit notes on the wealth of the State. Foreign property-holders, including railroad corporations, are to be made to pay the taxes necessary to run the State and counties, while the charges for freight and passengers are to be fixed by law.

I am not now pretending that there is any sense in all this, but am giving you facts just as they occurred.

"The time has come when citizens should awaken to what is going on about them, or we shall have a struggle that can end only in one way, the spilling of blood, and much of it at that."

The dispatch further asserts that the Governor is reorganizing the State militia, dismissing officers who are not Populists, and seeing to it that no new recruits are admitted "until vouched for by known Populist leaders."

The dispatch concludes as follows:

The situation in Kansas is much more serious than Eastern statesmen seem to realize, the distance concealing and apparently toning down many of the workings of this new party. Their efforts to capture the judiciary might have been added to the things spoken of by the gentleman interviewed, for there is no longer a question but that every energy is being bent in that direction. While the Democrats and Republicans are quietly waiting for next year before those parties begin their work, the Populists have commenced their campaign, and every school district is being as actively canvassed as though the election were tomorrow. Literature, speakers, and local clubs are doing their work, while the utterances of men of the other parties are never permitted to reach the ears of the faithful, who are fed on the poison that has become so attractive to their minds and to their taste.

The correspondent of the *New York Times* has taken the pains to interview men of all parties, including the Populist Party, and the result proves that there is only too much foundation for the fears of the men who have at this time expressed their opinion regarding the situation. There is a rebellion of some kind imminent, and possibly it may be a bloody one. It will be, if the present leaders retain their control of the masses.

#### THE MAINSTAY OF MORMONISM.

Rev. Dr. W. H. Boole, writing in *The Christian Advocate*, July 13, tells of his experience several years ago as an evangelist in Salt Lake City, and some of the results of his study of the Mormon religion. The following extract states what he considers the central doctrine of the Church, as set forth in one of the discourses by John Q. Cannon.

Plurality of wives is not the mainstay of the Mormon Church, nor the backbone of its creed. Its foundations rest upon something more remote and spiritual. I learned that morning that Mormonism is the conjoining of the Aaronic and Melchisidean priesthood into one dispensation, called perfection. The Old and New Testament economies are now united after the lapse of the centuries and the falling away of God's ancient people—Israel. The defection and scattering of the Jewish tribes left Jehovah without a people and without a priesthood. Now He is gathering together a "peculiar people," has resuscitated the ancient priesthood, and conjoined them into one, and, as Cannon proclaimed, turning toward Brigham Young, and pointing with his finger: "This man stands on earth in the place of God."

The authority of this united Aaronic and Melchisidean priesthood in one man is the spiritual and cohesive power of Mormonism over its numerous fraternity. To this priesthood God still reveals His will. This spiritual head of the Church prescribes and annuls. Polygamy may be suppressed by law. It may, indeed, be annulled by a "revelation" proclaimed by the man who "stands in the place of God." But the old-time dispensation still retains vitality and authority, or so much of its manners, customs, etc., as may be from time to time "revealed." To admit the authority of the Old Testament dispensation, the present existence of its priesthood, is to concede his case to the Mormon disputer. While Mormons continue to believe in the

priesthood of "perfection," that Church will not disintegrate. Mormonism is not dead, late and tardy Congressional enactments against polygamy to the contrary notwithstanding.

#### REVOLUTION IN SOUTH AMERICA.

[From *The Herald*, New York, July 18.]

The success of the peaceful revolution in Brazil by which the monarchy was overthrown and a republic established, and of the deposition of President Balmaceda, of Chili, by armed resistance to his dictatorial acts, which terminated with his sensational suicide in the capital of his own Republic, seem to have engendered a revolutionary spirit against Central and South American Government which has spread like an epidemic.

Scarcely had the Brazilians opportunity to realize that they had radically changed their form of government before the spirit of rebellion was again rampant. Discontent with the military régime instituted by Deodoro da Fonseca, the first President, was soon manifested. This grew to such serious proportions that in two years after the monarchy had been overthrown, Fonseca was forced to resign, and the Vice-President, Peixoto, succeeded him.

But the changes in executives did not bring peace to the newest and largest of the Southern republics. Rumors of unrest in many of the States were circulated, and soon open rebellion broke out against the military Governor of Rio Grande do Sul, the most enlightened and progressive of the Brazilian States.

For more than a year the Federal Government interfered but little in the disturbed State, but lately the revolt has assumed such a magnitude as to demand Federal intervention and drastic measures.

In Venezuela the opposition to the policy of President Andueza Palacio culminated in an armed revolution, involving all of the States of the Republic in a long and devastating war, which ended only in the exile of the President and the establishment of a new government, with General Joaquin Crespo, the revolutionary leader, at its head.

But he was not long permitted to enjoy in peace the fruits of his triumph. Even now there is danger of another outbreak. New intrigues have been discovered. Another revolutionary party has been formed which threatens armed invasion of Venezuela, not yet recovered from the baneful effects of the recent war, and Crespo is piteously beseeching his neighbor, Colombia, to prevent a landing of an armed force on her soil whose known purpose is an attack on his Government.

Nicaragua has just succeeded in overthrowing President Sacaza, who is now a voluntary exile in the United States, but the Provisional Government, the outcome of the successful uprising, has scarcely been formed before it is compelled to meet an armed revolt against itself, which is now in progress and daily spreading.

Even the lethargic Hondurians could not remain quiet. Under the leadership of Policarpo Bonilla an armed demonstration was made against the Government, but was quelled after many battles, costing several lives, hundreds of thousands of dollars and raising further barriers to the progress of the Republic.

Salvador also caught the warlike spirit, but this revolution was promptly suppressed by the vigorous and energetic action of the President, though the discontent of the citizens has not been quelled.

Peruvians are in daily fear of an uprising, which may result not only in eternal upheaval, but a mad declaration of hostilities against Chili, her old and powerful enemy.

Argentina is disturbed with a crisis, the outcome of which, it is predicted, will be the resignation of President Saenz Pena or his forcible retirement.

To the peace-loving citizens of enlightened republics the causes which lead to those disastrous uprisings appear frivolous. Personal ambition and greed, in which the majority of the citizens secure no direct benefits, seem to be the inciting motives.



## ARCTIC EXPLORATION.

Dr. Nansen.

*The Tribune, New York.*—Dr. Nansen early last week sailed from Christiania on his Arctic voyage. Lieutenant Peary, having added the last touches of preparation to his ship, sailed for the North on Sunday. Mr. Jackson has been compelled to postpone his departure until next year, and other proposed expeditions have been either abandoned or indefinitely delayed. Interest in Arctic adventure centres, therefore, in these two parties, who are setting out almost simultaneously, and who expect to return at about the same time, two years hence.

. . . In the manner of their present undertakings the men are diverging as widely as possible. Their paths of approach to the Pole are remote from each other. Lieutenant Peary goes up Baffin Bay and Davis Strait, and follows the Western coast of Greenland, while Dr. Nansen goes through the Kara Sea to the Lena Archipelago—exactly at the opposite side of the circle. The one will land his party and send his ship back, and travel on sledges or on foot, while the other will remain on his ship, if possible, throughout the entire voyage. The former has in view a definite route, which he will pursue without swerving, unless unforeseen difficulties prevent; but the latter will run his ship into some Arctic current and drift whithersoever it may bear him. And while the primary object of Lieutenant Peary is to make scientific observations and complete the map of the region as he goes along, the chief hope of Dr. Nansen is to attain the highest possible latitude and even to reach the Pole itself.

Lieutenant Peary.

*The Sun (New York).*—Lieutenant Peary will sail to-day [June 30] to resume his researches in northern Greenland. He has already given four or five of his best years to this undertaking, for long before he went north in 1891 every dollar he could save went toward the expenses of his first expedition. His equipment and transportation charges for the present enterprise represent a cash outlay of \$25,000, and he has the satisfaction of knowing that he has asked no man nor society for a dollar. His entire investment is the outcome of a season's hard work on the lecture platform from Maine to Colorado, and of his writings. This achievement has filled the nine months since he came home with labor as arduous as that of his three months on the ice-cap; and it is worth mentioning, for it is something new for an Arctic explorer to supply, not only preëminent fitness, but also the wherewithal to place him advantageously in the field. A year ago this month, Peary was toiling eastward along the northern edge of Greenland's ice-cap, the most stupendous body of ice of which we have any knowledge. Through rifts in the hills to the north, he caught glimpses every now and then of the channel that marks the northern edge of the great island. He saw this channel at its western outlet, and he followed it until he saw it join the Arctic Ocean on the eastern side of Greenland. He had proved the insularity of Greenland, and this was his greatest discovery. He is going back now to take up the investigation where he was compelled to leave it. North of that channel he saw mountain masses separated by wide straits or fiords. Here, probably, is an archipelago of considerable extent, and the explorer proposes to fathom its mystery. There is no telling how far this attempt will take him. It is likely that he will reach the furthest north ever attained, and if the conditions are favorable he may plant his flag at that most elusive object, the Pole itself. There is also a long stretch of unknown coast between Independence Bay, where in July last he looked out upon the Arctic Ocean, and Cape Bismarck on the east coast. He proposes to survey this shore line, and thus complete our knowledge of the outlines of the great island. He is also going back to his faithful Eskimo friends whom he found so helpful and of whom

he has only kind words, though some earlier writers had told of their "murderous instincts" and other unpleasant characteristics. He intends to complete the thorough ethnological studies among this isolated people which he has already far advanced; and to correct our inadequate maps of the entire Smith Sound region, which has been the base of operations for so many Arctic enterprises.

## RUSSIAN PATRIOTISM.

The *Novorossyski Telegraph* replies to the charge made by a Russian contemporary that its patriotism is of the kvass variety—a term derived from the national beverage, and used in the sense of cheap and vulgar.

"Our patriotism narrow, kvass? Yes, it is true; our patriotism is narrow, since we do not recognize the existence in our midst of a Poland, Finland, Armenia, Germany, or a Jewish kingdom, but recognize only one great and indivisible Russia. It is narrow because we cannot comprehend the application to our country of such terms as "federation," "constitution," "popular representatives," etc., and know only one representative of the people—the monarch of Russia. Yes, our patriotism is kvass, in contradistinction to that beer patriotism, for instance, which would advocate the surrender of Southern Russia to German colonists. If to profess the religion of the Greek Catholic Church, and decline a substitution for it of the heretical teachings of idle, self-styled philosophers, is to be reactionary, then we admit we are reactionaries. If to point to the progressive development of our internal relations during the present reign is to be sycophantic, then we are sycophants. But there is another way to designate this tendency; it is rather an independent course regardless of fashion, an absence of fear and indifference to the verdict of mischievous Liberals. We 'carry patriotism beyond all limits of common sense,' it is alleged. But to people having a fatherland and loving it, patriotism is infinite and cannot possibly be carried too far. Our patriotism is not repugnant to common sense, but only to free fancies, Liberal humbug, Nihilist doctrines, and the malicious separatism of the enemies and grabbers of Russian soil."

## THE BATILLY CEREMONY.

On June 18th, a body of French troops under General Jamont delivered to the 1st Prussian Grenadier Guards the remains of their comrades, as the Germans had long wished to bury them on their side of the frontier. The French and German officers and men regarded each other with curious and critical eyes, but the utmost courtesy prevailed. Some comment has been called forth by the fact that General Jamont said "Au revoir" to the Germans at parting.

*Stettiner Zeitung (Freisinnig), Stettin, Germany.*—The ceremony at Batilly was of the most impressive kind. General Jamont attended with a most brilliant staff of officers, and the chaplains of the two armies held eloquent discourses, Rev. Gattelet, the pastor of Batilly, reminding his hearers of the glorious death of the French and German soldiers, and declaring that devotion to one's country inspires even the respect of one's enemies. General von Haesseler presented the members of his staff to the French commander by name and invited him to pass over into German territory, where he was received with presented arms by the Guards. Such incidents do much to allay the feeling of enmity between the two nations.

*Le Signal (Protestant, Republican), Paris.*—Such incidents must tend to lessen the bitter feeling between the two nations. The courtesy extended on both sides was very marked, and it is hardly likely that any of those who participated in the incident will ever forget it. It is, however, doubtful if the soldier of the Prussian Guards will even now remain buried in German soil.

## THE FRENCH PRESS ON THE PARIS RIOTS.

The late riots in Paris, which originated through the endeavors of Senator Berenger to stop some disgraceful conduct of persons of both sexes at a students' exhibition, were fostered into a serious outbreak by the tone of the Radical press. The more sober papers defend the police. The police in Paris are under the control of the National Government, and the Municipal Government of Paris, in which the Socialists and the Radicals are represented to a considerable extent, has, for some time, viewed with jealous resentment the acts of the police department. To this feeling has undoubtedly been due the extent of the riots, growing out of an insignificant outbreak of the students. Minister Dupuy's Cabinet came near to disruption, so it is understood, the Minister of Finance resigning, and withdrawing his resignation only when Lozé, the Prefect of Police, was removed from his post.

*Journal des Debats (Ind.-Rep.), Paris.*—The organized manifestation of the students has been checked by the police in a manner and with an energy which certainly inspires respect. The Radicals and Revolutionists, who are, of course, the natural enemies of the police, make the most out of it, and their papers urge the people on to further violence. The police may have been mistaken in taking a manifestation of revelers for a revolutionary rising; but to call them assassins, murderers, and brutes is certainly not the right way to obtain redress. The matter will be strictly investigated, and the guilty parties, if the police are culpable, will be punished. But the authorities must remain firm in the face of all revolutionary manifestations.

*Le Radical (Radical), Paris.*—The Minister may well defend himself. He is absolutely responsible for the crime which has been committed. It is he who encourages the police in their brutality by assuring them that they may act with impunity. It is he who provokes and excites them, and drives them on to violence. M. Dupuy guided the hand which killed the unfortunate Nugent. The policeman was nothing but the docile and unconscionable instrument of his chief.

*Voltaire (Democratic), Paris.*—It may be said, and justly, that Paris is not safe when the police are up and about. To meet one of the 1st Company of Police seems to be far more dangerous than to encounter a band of toughs. The Minister of Interior Affairs has also his share in this act of savagery. The brutal language in which he commands the police makes one think that the beautiful days of the Middle Ages have returned. It is a little late in the day now to shuffle out of the affair by deploring with a contrite air the crime which has been committed, and to promise a so-called investigation.

*La Lanterne (Red Republican), Paris.*—This time it is enough! The measure is full. We want to know once for all if Paris and its inhabitants are without defense against a band of liveried savages, to whom their uniform gives the right to ill use, to beat, even to kill with impunity any peaceful and unoffending citizen.

*Petit Republique Française (Radical), Paris.*—Will M. Dupuy have the audacity to shield an agent of the police who assassinates a customer in a café without cause? But even if he does promise to take proceedings against this miserable fellow, it will not be possible for him to escape a grave responsibility. It is because they know themselves always shielded and safe against consequences, because they are promoted for their brutalities,—that is why they dare to behave like this. If we had in the



Ministry a man who speaks and acts like a man, such unheard-of things would not happen.

*Petit Parisien (Radical), Paris.*—The fury of those who are bound to keep order in the city has reached its height. It has found another victim in those whom they should protect, but whom they only use to vent their passion upon.

*La Rappel (Radical), Paris.*—We have always set ourselves most energetically against the abuses committed by the police. This time the measure is full. And it is time that something more than mere criticism should follow. The gravity of the case is exceptionally great. A most rigorous investigation is needed, and what is wanted is, in fact, that certain "guardians of the peace" should find out, once for all, that it is their duty to protect citizens, not to assassinate them.

*La Justice (Bourgeois), Paris.*—Here you are! Another man dead. It seems time to stop talking and to act. M. Lozé isn't such a bad fellow himself, but every body is Chief of Police except he. Like his predecessors, he has always refused to reprimand the brutalities of his men; "It would enervate the service" is always the term with which this is put off. The result is: the guardians of the public safety kill with impunity peaceful citizens whom they ought to defend.

#### A German Comment.

*Münchener Neueste Nachrichten (Freisinnig), München.*—Such a weakness as that shown by the Ministry of Dupuy is unpardonable. It is certainly beneath the dignity of a responsible Minister to allow himself to be dictated to by a lot of schoolboys. Nothing, in fact, was wanting to show the weak position of the Government in France than that a semi-revolution should break out because the authorities dared to punish a number of rakes and lewd women. This beats even the Panama scandal.

#### THE ANTI-VACCINATION CRUSADE.

The present agitation in England is generally ascribed by the profession to the crass ignorance of the uneducated classes, but whatever may be the merits of the question in dispute, there certainly appear to be some able men in the van of the Anti-Vaccination Crusade. *The Pall Mall Gazette* (London) publishes an interview with one of the most prominent of these—Mr. Alfred Milnes, M.A., F.S.S.—of which the following is a concise summary.

In the year 1869 I was engaged in a surgeon's family, and became interested in the subject of vaccination which was much discussed among us, and being engaged in statistical work it occurred to me to set forth the proofs of its efficacy. I utterly failed, and in the small-pox epidemic of a year or two later, I, a well-vaccinated person, contracted small-pox. In 1882 I was elected a Fellow of the Statistical Society, and the first paper I there heard read, was Dr. Guy's "Two Hundred and Fifty Years of Small-pox." The weakness of this defense, and of another by the eminent Dr. Carpenter made me an anti-vaccinator.

The Registrar-General's reports of the last ten years record 519 cases of children who have been destroyed by cow-pox and other effects of vaccination, and public inquiries have proved that children have died from vaccination who were not so entered in the Registrar's report. Then the fatality from small-pox is about the same now as in the days before Jenner, viz., 18 per cent. In some of our hospital reports we find returns of a very high rate of mortality among the unvaccinated: Homerton hospital gives 32 per cent., Dearnley 83 per cent. The fact is, the doctors look at the arms, and when bad cases hide the marks of vaccination, the case goes down as unvaccinated.

The cases of injury from vaccination are very

numerous. My point is this: Even supposing some of the cases are not medically correct, the mental suffering inflicted on parents by forcing them to have their children vaccinated, after they suspect one child to have been injured by it, is none the less. An injury is inflicted when you compel a father to pay the £1 or surrender his child.

The anti-vaccination crusade has been called a rebellion of the poor and ignorant against scientific opinion. I reply that the poor may well rebel. It is they who are driven to the vaccination stations, where their children are operated upon on the contract system—cheap and decidedly nasty. It is the poor who know the worst of the system, and their rebellion against it is truly heroic. Since 1873 there have been 39,624 prosecutions for breach of this law, and all of law-abiding, respectable citizens. The vaccination law has never hit a drunkard yet.

It has been clearly demonstrated by the eminent pathologists, Professor Crookshank, of King's College, and Dr. Creighton, that vaccine and small-pox bear no relation to each other.

Vaccination is no protection against small-pox, and certainly does not mitigate it. It is only pure healthy life which can avail against disease. There is no royal road to health; you cannot ward off disease by entering into an alliance with a little bit of domesticated filth caged in a capillary tube. Knock down your rookeries, let in the sunlight, lay on the water!

#### THE STRUGGLE FOR GOLD.

[From *The Glasgow Herald (Lib.-Unionist)*, Glasgow, Scotland.]

If the United States repeal the Sherman Act, the Government will endeavor to get back all the gold that it has lost during the past three years. There will be a very strong demand for some time to come; and the long drought in Europe is likely to help America in taking the metal. The Continental nations, more particularly those which hold large amounts of silver, will feel it incumbent upon them to strengthen their gold reserves, else they cannot hope to keep up the value of the legal-tender—silver. For that reason we must be prepared for a Continental demand for gold, and the great military Powers will seize every opportunity in the future as in the past to add to their war-chests. That means that the fall in prices which has been going on steadily now for about twenty years, is likely to continue. Such a fall, as a matter of course, will tell most severely upon the weaker countries, embarrassed countries like Russia, Italy, Greece, Spain, Portugal, and the Argentine Republic. Many Governments will find the cost of their debts so heavy that they will be at their wits' ends to find the means of fulfilling their engagements.

#### A Permanent Feature.

The Hamburg-American Line, encouraged by the success of last year's experiment, has determined to establish its Mediterranean and Oriental service as a permanent feature. The regular trips to the Mediterranean, by the Company's express steamers, will begin in November. One important change has been made in the schedule, however. Algiers has been recommended lately by many medical experts as an excellent health-resort, especially for convalescents. It is a city where quaint and interesting scenes meet the visitor at every step, reminding him that here Moorish life superseded the old Roman civilization of the past. The steamers of the Mediterranean service will henceforth land there instead of at Gibraltar, and then proceed to Naples and Genoa, returning from the latter port direct to New York. The steamers will reach Algiers in eight, Naples in nine, Genoa in ten days, and make their return trip in nine days.

On Feb. 1st the steamer *Fuerst Bismarck* will start for the Oriental tour. Here, also, a slight change in the schedule takes place. The *Fuerst Bismarck* will sail from New York to Gibraltar, then touching in succession Algiers, Genoa, Ajaccio, Alexandria, Jaffa, Smyrna, Constantinople, Athens, Malta, Messina, Palermo, Naples, and return via Genoa to New York. As will be seen, this tour affords travelers an unsurpassed chance for visiting regions full of the grandest historical and religious reminiscences, and where the marvelous monuments of ancient times and the finest works of classic art are in abundance to be found.

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#### Current Events.

Wednesday, July 12.

The Silver Convention, in session at Denver, Col., issues an appeal to "The People of the United States" in defense of the free coinage of gold and silver at the ratio of 16 to 1. The hide, leather, and shoe trade, of New York City, hold a meeting and adopt an address and resolutions, urging upon Congress the speedy repeal of the Law which compels the Government to purchase 4,500,000 ounces of silver each month.

Mr. Gladstone withdraws what is known as the "In-and-Out" sub-section of the Ninth Clause of the Home-Rule Bill; by this withdrawal the 80 Irish members to be retained in the Imperial Parliament will have the same rights as the British members.

Thursday, July 13.

The Merchants' Exchange, of the City of Buffalo, N. Y., hold a meeting and endorse the resolutions of the Buffalo Bankers' Association, urging upon Congress the repeal of the silver-purchasing clause of the Sherman Law.

The British House of Commons in Committee of the Whole passes eight clauses of the Home Rule Bill, by majorities ranging between 25 and 30; the closure was applied to the discussion of the Ninth Clause. The First Article of the German Army Bill, fixing for two years the peace effective at 479,229 men, is passed by the Reichstag by a vote of 193 to 187.

Friday, July 14.

The 104th anniversary of the Fall of the Bastille is celebrated by the French societies of New York City. Auditor Ackerman, of the World's Fair, presents the financial statement of the Exposition, covering the entire period up to June 30; the total gate-receipts were \$2,121,660.76, including \$282,449.51 received prior to May 1. The World's Fair Directors decide to close the Exposition to the public on Sunday.

An announcement is made that an armistice has been concluded between France and Siam. The German Army Bill passes its second reading in the Reichstag; Count Herbert Bismarck causes a sensation by declaring that he was opposed to the two-years' service system because in that short time of office the Socialists might corrupt the army.

Saturday, July 15.

Chief Jones, of the Choctaw Nation, protests, in a letter to the Secretary of the Interior, against the interference of the Government in the cases of Indian murderers sentenced to be shot. The first arrest for the illegal sale of liquor, under the new Dispensary Law of South Carolina is made in Charleston; crowds of people threaten to lynch the constables.

The German Army Bill is passed by the Reichstag by a vote of 201 to 185; Chancellor von Caprivi dines with the Emperor.

Sunday, July 16.

The Glen House, Mount Washington, is destroyed by fire. Dr. McGlynn addresses a large audience at Prohibition Park.

A dispatch from Berlin makes the statement that the library collected in Goettingen by the Orientalist Legarde, has been bought for the University of the City of New York.

Monday, July 17.

The Catholic Summer School is opened at Plattsburg, N. Y. The Republican Club, of New York City, adopt resolutions on the financial situation, which declare that the present business troubles are largely due to the election of President Cleveland.

The court-martial of Captain the Hon. Maurice A. Bourke and the surviving officers of the British battle-ship *Victoria* is opened; Captain Bourke testifies in his own defense. It is stated, on good authority, that the German Government has intimated to the Vatican that no official opposition will be made in the Reichstag to proposals looking to the adoption of a law allowing the members of Catholic religious Orders to return to Germany.

Tuesday, July 18.

In Denver, five banks and fifteen business firms fail; failures in Kansas and elsewhere. At a special meeting of the Maritime Exchange, of New York City, resolutions are passed urging the repeal of the silver-purchasing clause of the Sherman Law. The President of the North Carolina Farmers' Alliance, issues an address urging the Alliance men to demand of Congressmen not to vote for the repeal of the Sherman Law, unless Free Coinage or some other satisfactory measure takes its place.

In the French Chamber of Deputies, the Minister of Foreign Affairs makes a statement of affairs in Siam to the effect that Siam was the aggressor; a vote of confidence in the Government is passed unanimously. The *Reichsanzeiger*, of Berlin, publishes a Cabinet order expressing the most sincere thanks of the Emperor and his allies to Chancellor von Caprivi for his services in securing the adoption of the Army Bill. In the court-martial of the officers of the *Victoria*, two of the officers testify that after the *Victoria* was struck Admiral Tryon said: "It was all my fault."



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